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World Chaos and Moral Issues

Present and future generations will rightly hold the leaders of the major world states accountable for the dismal failure that constitutes, so far, the net result of the world economic and disarmament conferences. The manifest absence of good will, of a spirit of intelligent cooperation, of a recognition of the oneness and solidarity of mankind and of a recognition of the necessity of religion, of Divine guidance and assistance, as well as of the obligation of working out the world reconstruction under the ennobling influence of Christian social principles,—the absence of these vital factors foredoomed the deliberations of the accredited representatives of the world states to dismal failure.

God will not permit His Name to be effaced from the World's Councils. As long as haughty, self-conceited, egotistical world statesmen endeavor to rebuild their national and international social and political structures on foundations divorced from Christian principles, a rich harvest of world chaos must inevitably be garnered. No measures of fine phrases will successfully mask the gross failure that has attended the deliberations of both the London and the Geneva World Conferences.

After the deliberate and successive ostracising of God, Christian morality and any accredited representative of the Christian Religion from the Versailles, Geneva and London conferences, can anyone wonder that all hope of real success becomes dimmer and dimmer? A recognition of the vital truth taught by Popes Leo XIII and Pius XI, that the social question is not merely an economic one but that it is first of all a moral and a religious question, is even more and more imperative. Governments are really shortsighted to their own best interests, to the common welfare of humanity, "when they fail to regard moral and religious truth, the spiritual and temporal welfare of man, the moral value, therefore, of man and the fullness of his life as a social being, as the preeminent ends they should serve". The complete Statement recently issued by the Bishops of the Administrative Committee of the National Welfare Conference of the United States on the Present Crisis merits thorough consideration by all who would attempt, with any real

hope of success, to solve our present world problems.

In view of this fact the bold statement of the President of the World Economic Conference, Prime Minister MacDonald, in his closing address, that, "We might as well blame the Creator as the Government of the United States" for its failure, is surely amazing if not akin to blasphemy.

The Government of the United States had its innings in the London as well as in the Geneva conferences. One needs, surely, not a long memory to recall how but a few weeks since President Roosevelt was heralded as the "World Savior", when he undertook officially by his special messenger to 54 world states and his special Washington conferences with the principal world statesmen and economic experts, to lead the world in disarmament and economic reconstruction.

On the other hand the deliberate exclusion of God, voiced by the French Premier Clemenceau at the Versailles Peace deliberations, has persistently dominated every succeeding world conference, including the London Economic Conference.

In a "New Deal" replete with promise, that the world heralded with new hope under President Roosevelt's inspiring guidance, nations insignificant and great, non-members as well as Charter members of the League of Nations, heard the marshalling voice of a new leader summoning all, even communistic, atheistic Russia to a world accord for peace and economic reconstruction. For a moment a new vital spirit seemed to prevail. For a moment only, for the very soul of the true spirit of peace and social reconstruction was again ignored or pigeon-holed in the World's Councils, Religion and Christian morality, the Vatican State, the representative of Him Who alone is the Way, the Truth and the Life, the one sure guide capable of guaranteeing in spirit and in truth a "New Deal" for humanity, still remained ostracized, or at least overlooked in the deliberations of world statesmen.

In a faint hope that under a real and courageous "New Deal" leadership Christian Morality and Religion might be accorded its proper though belated recognition in the Council of States the following letter was penned:

The Catholic University of America.
Washington, D. C.

His Excellency, Franklin Delano Roosevelt,
President of the United States of America,
The White House, Washington, D. C.

Mr. President:-

"Your courageous and farsighted leadership in National reconstruction as well as for international disarmament and world economic recovery has merited the admiration and hearty commendation of National leaders and Statesmen the world over. While all rejoice that your National 'New Deal' program is well advanced towards full realization, the many obstacles in the way of disarmament, and of solving the world's economic, financial and trade crisis leave their successful solution problematical.

"In last Monday's statement of your chief Delegate to the Geneva Disarmament Conference, 'the next weeks will bring the decisive test. It will require courage and statesmanship to meet this test, but the failure to do so will go far to shatter any hope of world organization for peace.'

"There still remains one strategic move of far reaching importance to ensure against that failure which would be of tragic consequences even to contemplate. That move possibly you alone, Mr. President, can make.

"Among the world leaders and heads of Sovereign States there remains one, who, though he has manifested intense interest in these problems and is capable of exerting world-wide influence, has so far been overlooked in the invitations to cooperate in solving the world problems. I refer to His Holiness Pope Pius XI, Sovereign head of the Vatican State. More than one Cardinal has recently voiced surprise that the Pope has not been asked to participate with world leaders in the Disarmament and other international conferences. Even Lloyd George, who fully comprehends the complexity of the problems of war and of peace, speaking recently on disarmament and 'the world situation today' as being 'full of possibilities of infinite trouble,' suggests that through Church action 'it might be possible to achieve the seemingly impossible vision of peace.' He therefore recommends a Church conference to be held at Rome presided over by 'the Pope as the head of the largest Church' which 'would honestly and thoroughly consider the situation and perils now existing throughout the world,' in an effort to find a solution where the world statesmen have failed. He recognizes the fact that no world leader has to such a conspicuous degree during the past ten years shown a like persistent and intelligent interest in the world's struggle against economic chaos, nor has with so much unselfish devotion sought 'the improvement of social con-

ditions, the preservation of individual human rights and the furtherance of social justice.'

"I believe, however, that while international action and agreement divorced from moral influence have heretofore reaped a rich harvest of world chaos and national bitterness, driving rival states to economic and social suicide, real and permanent solution is to be achieved by the closest active cooperation of the spiritual and political leaders in both the Geneva and London conferences rather than through their separate and independent action.

"The securing of such effective cooperation is vital at this stage. You alone, Mr. President, can, with propriety and with the greatest assurance of success, extend an invitation to His Holiness Pope Pius XI to enforce by a special pronouncement your own and the world's ardent desire for effective disarmament and economic recovery. Further participation through actual representation at the conferences might also be suggested.

"Already, Mr. President, you have manifested your appreciation of Pope Pius XI's pronouncement on 'Reconstructing the Social Order.' His messages on peace and disarmament have been many. Continually has he manifested an intensely realistic appreciation of the world's major social problems and their constructive solution.

"The comprehensive and effective development of your New Deal naturally required the fullest cooperation of all constructive forces, including the effective joint action of the world's moral and spiritual with the political forces. Let all who champion your world leadership rejoice in seeing you, Mr. President, rise to this test of courage and statesmanship by enhancing in every possible way the success of the conferences on which depends 'the future happiness and prosperity of the world.'

I have the honor to remain,
Most respectfully yours,

Donald A. MacLean

Chairman of the Committee on Disarmament,
Catholic Association for International Peace"
May 24, 1933.

* * *

The social philosophy which dominated the leaders in the London and the Geneva conferences was the same that brought about our present critical conditions by divorcing education, politics, economics, trade and industry from morality and religion, thus carrying human society far from its safe mooring. When in the choice of representatives to the London conference from the United States, Canada, England and many other countries, Catholics are strikingly conspicuous by their absence, it is hardly surprising that the Head of the Vatican State, even though acclaimed by the world as the chief exponent of a sound social reconstruction program, should be definitely

excluded. The major nations of the world are not yet ready to accept the saving social doctrine of the reign of Christ, without which no sound and permanent social reconstruction is possible.

The net balance of the outcome of the world conferences appears at present to loom large in favor of economic and social chaos and factors subversive of world peace. Communistic Russia and the forces of International Judaism alone garnered considerable tangible results. The shrewd Jewish Foreign Minister of the chief world atheistic commonwealth, Litvinoff, scored for Russia the removal of the British embargo and the resumption of trade relations with England, diplomatic recognition by the new anti-Christian Spanish Government, pacts and non-aggression agreements with several European states, including France, an agreement with the Government of the United States whereby millions of credits will be guaranteed enabling Russia to make extensive purchases on a thirty percent cash payment. Litvinoff also secured for Russia favorable trade agreements with several other countries. The Russia-United States agreement is generally believed also to forecast formal diplomatic recognition of Russia by the Roosevelt Government.

With the formal adjournment of the London and Geneva conferences the forces of International Jewry announce the successful conclusion of a Jewish World Economic Federation. Bernard Baruch, Warburg, Samuel Untermyer, Rabbi Wise, Morgenthau and other outstanding American Jews are credited by the press with having played a leading role in both the unsuccessful London conference and the newly organized World Economic Jewish Federation.

Christian leaders and statesmen would do well to keep an alert and watchful eye on the activities of this new Federation. Certain it is that Christian social reconstruction, "the peace of Christ through the reign of Christ"—so ardently advocated by His Holiness Pope Pius XI, and so essential to world welfare and progress—will hardly be furthered through its operations.

In the meetings at Amsterdam and London, where this Jewish World Federation was organized, concurrently with the sessions of the unsuccessful London Conference, Jewish leaders indicated as their first line of attack the one outstanding political defense of Christianity in the present day world struggle against aggressive communism and organized militant world atheism, the German Government, with which the Vatican has so recently entered into so satisfactory a Concordat. Wiser in their generation than the children of light, the organized forces of world Atheism, whose headquarters were located, until routed by the Hitler Government, in the heart of the Jewish Colony in Berlin, with those forces of world

communism concentrating their principal attack on the heart of Europe, Germany, have been frustrated in their plans to celebrate the golden anniversary of the death of the Jewish Apostle of communism and socialism, Carl Marx, only by the formidable counter-attack of the National German Government under Chancellor Adolph Hitler. The world Jewish forces are now marshalled for an aggressive attack which will assuredly not involve a defense of the Catholic and Protestant Christian forces of Europe.

The keen and genial Al Smith recently suggested the wisdom of keeping our eyes on organized minorities. Less shrewd and less well organized forces have, in the past, been responsible for major wars. The extent that the Jewish and other anti-Christian forces may properly be credited with the failure of the Disarmament and Economic Conferences and with the intensification of extreme political and economic Nationalistic policies, can only be conjectured at present. The current obvious drift in that direction growing out of these unsuccessful conferences is of ominous portent. Already the enormous budgetary increases for the building of battleships and for the strengthening of their military forces by the United States and Japan indicates that even exhausted national treasuries constitute no effective guarantee against an aggressive nationalistic spirit before which the forces of peace generally bow.

Any state problem which involves adherence to a philosophy of intense political and economic nationalism, even though it may afford considerable temporary relief from present unemployment, yet viewed from the angle of permanent results and from the standpoint of sound Christian social morality, necessarily carries in its train evils, whose menacing portent to the general well-being of the commonwealth, although at present not clearly obvious, are none the less inevitably disastrous.

The world would be well advised to take heed of the warning recently issued in the "Statement on the Present Crisis" by members of the American Hierarchy that "today as in the past there is a tendency to place too much reliance on Government to accomplish our economic salvation. This trend arises from the very individualism that was long dominant. Greed destroyed economic organization and prevented Government from protecting justice and promoting the common good. Greed enslaved Governments. Now that the whirlwind is being reaped, peoples are relying almost solely on Government to bring a measure of justice and order out of chaos. One of the greatest dangers facing us is a blind reaction from our former individualism to a regime of State Socialism or State Capitalism."

DONALD A. MACLEAN, PH.D.

Washington, D. C.

The Ethnologic Proof for the Existence of God: Its Early History

I.

The ethnological proof for the existence of God runs briefly thus: All peoples believe in the existence of a supreme being. In matters of primary importance the unanimous consent of humanity cannot err. Consequently the existence of a supreme being is required of necessity.

We do not intend to discuss the philosophical aspects of this proof, for this has been done with painstaking care by philosophers of past ages as well as by those of recent years. Anyone interested in this matter may consult with profit any work on Theodicy or Natural Theology. We are interested here in the ethnological phase. In a series of articles previously published in *Central Blatt and Social Justice*,¹⁾ the writer set forth his studies of part of this problem at some length. It remains now to investigate the history of this proof.

Throughout this study we shall be obliged to speak of the existence of a supreme being. The actual form of the supreme being will not concern us. As far as our investigation is concerned, it will be of little importance whether this supreme being exists as One God, or as a multitude of deities, or whether monotheism or polytheism is correct. The question simply is whether or not there is a universal belief of mankind in the existence of a supreme being or some supreme beings, regardless of the actual form. For this reason it will make no difference whether we speak in the singular or plural, of God or gods.

Moreover, we shall concentrate on not more than the two words: "All peoples." The words "peoples", "races", "tribes", "nations", will be used indiscriminately without being intended to denote a distinction as to groups or classes. It shall be our endeavor to show that it is the unanimous belief of humanity that a supreme being exists.

In order to arrive at this conclusion we shall have to offer extracts from works of classical authors. In most present day textbooks these references are abbreviated. We shall have recourse to the opposite method, preferring to quote the complete texts in order to enable the reader to appreciate the full value of the references. This will lengthen our study somewhat, but the apparent disadvantage of a lengthy dissertation is largely offset by the advantage of enabling the reader to obtain a far clearer insight into the mind of the writers. However we shall reproduce only those references which are more or less frequently quoted in present day

textbooks or which for one reason or another are outstanding. We advance no claim as to the completeness of the list of references. On the contrary, we have decided purposely to omit a number of them to avoid repetition. On the other hand, we frankly admit our inability to check up on every possible reference, for what student could possibly do so in a field as extensive as that of the ancient classics? It is needless to say that the classics of ancient Greece and Rome abound with arguments for the existence of the gods. In the present discussion, however, we shall make use only of those arguments which bear on the ethnological proof.

It is well to understand that, strictly speaking, no history exists regarding the universal belief of mankind in the existence of a supreme being. All nations, at all ages, held this belief. The answer to the question: To what extent was this fact recognized by the scholars of the different ages? will give us the history of the ethnological proof.

This proof is one of the seven or eight demonstrations of the existence of God, nowadays generally taught in the textbooks on Theodicy or Apologetics. Who invented it? Where do we find it first? Has it come down to us through the studies of the Scholastics of the Middle Ages? We hope to be able to investigate this question at some future time. For the present it may suffice to say that the greatest work of the Middle Ages, the *Summa Theologica* of St. Thomas, does not even contain the ethnological proof, for St. Thomas and the Scholastics were first and foremost interested in metaphysical problems and paid but slight attention to ethnological observations.

Did the Fathers of the Church know the ethnological proof? The answer is in the affirmative. But they did not invent it. They simply took it over from preceding ages. The origin of this proof for the existence of God is to be found in the literature of pagan Greece and Rome. Long before the advent of Christianity the pagan world was familiar with it. Its origin may actually be traced to the very beginning of Greek literature, for we find a short reference to it in the writings of Homer. We need not enter upon a discussion of questions regarding the time or life of the great epic poet of Greece. Suffice it to say that Herodotus maintains Homer lived not more than four hundred years before his own time, consequently not much before 850 B.C., though modern authorities ignore this opinion and assign Homer—or the collection of poems which go under his name—to the tenth or eleventh century before Christ. In the third chapter of the *Odyssey* we find the following verse: "All men have need of the gods."²⁾ This is probably the

¹⁾ Vol. XXIII., Nos. 6-12; XXIV., 1, 2; XXV., 1, 2, 3, 4, 5.

²⁾ Verse 48. Translated by A. T. Murray, New York, 1927.

most recent translation. Another English rendering which we found (unfortunately we cannot give the source) reads: "All men have an inborn yearning for the gods." The meaning of these two sentences is widely divergent, but as the verse is very short we prefer not to enter upon its discussion, but simply to observe that the difference may be due to the choice of words employed by the translators as well as to the different texts used as a basis for the translations.

After these preliminary notes, we may turn now to an age in Greek literature, which produced a number of philosophers who wrote about the universality of the belief in the existence of a supreme being. Let us begin with the Greek historian and philosophical essayist Xenophon. Xenophon was born at Athens about 430 B.C. and died presumably at Corinth some time after 355 B.C. Having been a pupil of Socrates, he wrote a work of four books on the "Recollections of Socrates," commonly called "Memorabilia", in which he aimed to defend his former teacher against the charges of impiety and corruption of youth, repeated after Socrates' death by the Sophist Polycrates. From this work we reproduce two short but interesting sentences, following the English translation by Edw. Gevien.³⁾ In the fourth chapter of the first book Xenophon asks the question: "Do you not recognize the fact that the oldest and wisest of human communities, both of cities and nations, are the most god-worshipping, and that men, at the most reflective periods of their lives, are most religious?" And in the fourth chapter of the fourth book he makes the brief but important statement: "Worship of the gods is the first law which prevails universally among all men."

Leaving Xenophon, we search for references in the writings of one of the greatest philosophers of all times, Plato. He was born in 427 B.C. at Athens, where he lived the greater part of his life. He died at the age of eighty. His writings are numerous, but only one or two of his books will interest us here. In the tenth book of the Laws (Leges) he has the following two passages: The first may be reproduced in its dialogue form:

Clin.: "Surely it seems easy, Stranger, to assert with truth that gods exist?"

Ath.: "How so?"

Clin.: "First, there is the evidence of the earth, the sun, the stars, and all the universe, and the beautiful ordering of the seasons, marked out by years and months; and then there is the further fact that all Greeks and barbarians believe in the existence of gods."

Another passage reads:

"But I, who have met with many of these people, would declare this to you, that not a single man who from his youth has adopted this

opinion, that the gods have no existence, has ever yet continued till old age constant in the same view."⁴⁾

Plato returns to this idea in "Timaeus" when he declares: "All men who are in any way rational invoke the Divinity at the beginning of their actions, be these actions great or small."

We come now to Plutarch, who was born at Chaevonea in Boeotia in the year 46 and died there in 120 A.D. He was a prolific writer. The two works which made him famous are the "Parallel Lives" and the "Opera Moralia", both written in Greek. He was an independent thinker, and his vast acquaintance with the literature of his times is everywhere apparent.

One of the minor works in the "Moralia" is a treatise "Against Colotes, the Disciple and Favorite of Epicurus." Chapter 31 contains the most classical reference to the universality of the belief of men in God. Here we give the English translation by William W. Goodwin:⁵⁾

"And if you will take the pains to travel through the world, you may find towns and cities without walls, without letters, without kings, without houses, without wealth, without money, without theaters and places of exercise; but there was never seen nor shall be seen by man any city without temples and Gods, or without making use of prayers, oaths, divinations, and sacrifices for the obtaining of blessings and benefits, and the averting of curses and calamities. Nay, I am of opinion, that a city might sooner be built without any ground to fix it on, than a commonweal be constituted altogether void of any religion and opinion of the gods,—or being constituted, be preserved."

Maximus of Tyre is the last of the Greek writers we intend to refer to. He was a Sophist and flourished in the middle of the second century after Christ. He was the author of forty-one dissertations which deal mostly with theological or ethical problems. The first dissertation discusses the problem "What God is according to Plato." In the course of this discussion he speaks of the universality of the belief in God. We quote the reference as translated from the Greek by Thomas Taylor:

"In such a mighty contest, sedition and discord, you will see one according law and assertion in all the earth, that there is one God, the king and father of all things, and many gods, sons of God, ruling together with him. This the Greek says, and the barbarian says, the inhabitant of the continent, and he who dwells near the sea, the wise and the unwise."

And a little later he continues: "And if, through the whole of time, there have been two or three atheists, grovelling and insensate men, whose eyes wander, whose ears are deceived, whose souls are mutilated, a race irrational,

4) Laws, Book X. These two quotations are taken from the English translation by R. G. Bury, London and New York, 1926.

5) Plutarch's Morals, vol. V, Boston, 1870.

3) New York, 1872.

barren and useless, resembling a timid lion, an ox without horns, a bird without wings, yet even from such a race as this you will be persuaded that there is something divine."⁶)

Of the Roman classical writers, we shall quote only from two: Seneca and Cicero. Of the former we shall reproduce only a few words, while we intend to discuss the philosophy of the latter at greater length. Lucius Annaeus Seneca was a contemporary of the Apostles. To be exact, we give the period of his life as extending from 3 B.C. to A. D. 65. In his "Epistolae ad Lucilium" we find the sentence: "We are used to count much on the opinion of all men. We consider it an argument in favor of truth if all men agree. That there are gods, we conclude for instance from this that to all men is ingraved this conception as there is no nation so void of laws or good manners, that it does not believe that there are some gods."⁷)

We come now to the most brilliant orator and writer of classical Rome: Marcus Tullius Cicero. He was born at Arpinum in the year 106 B.C. and was killed at Formiae forty-three years before the coming of our Lord. Of all the writers of the pre-Christian period, there is, so far as we know, no one who wrote so extensively about the ethnological proof as Cicero did. This affords us an opportunity to discuss at greater length the different angles of this proof.

In his work on "The Nature of the Gods" Cicero repeatedly speaks of the universal belief of humanity in the existence of a supreme being. When quoting we follow the English translation of C. D. Yonge.⁸) Besides this work, which shall form our principal source of information, we find a few references to the ethnological proof in another work of Cicero entitled "Tusculan Disputations".

It is not easy to follow Cicero because he writes in the form of dialogues. This method was favored by him because as a philosopher he belonged to the school of the so-called "Academy". At the end of one of his books, namely that on "Divination", he discusses the method of the Academy employed by him, declaring: "But, as it is the peculiar property of the Academy to interpose no personal judgment of its own, but to admit those opinions which appear most probable, to compare arguments, and to set forth all that may be reasonably stated in favor of each proposition; and so, without putting forth any authority of its own, to leave the judgment of the hearers free and unprejudiced; we will retain this custom, which has been handed down from Socrates; and this method, dear brother Quintus, if you please, we will adopt as often as possible in all our dialogues together."⁹) Though this method may entail certain advantages, it presents great difficulties to us, for it is not easy to recognize

the position or the viewpoint of a writer who is a member of the school of the Academy speaking in the dialogue form. For we must ask ourselves: Is this the opinion of Cicero or does he merely present this point in the form of an argument or a contradiction? And in many instances an answer to our question will be wanting.

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Washington, D. C.

The XXV. Semaine Sociale de France

II.

Fascism and Communism rob man of his soul: and they do so, because they refuse to see that the soul of man has a value transcending that of the City, that man is far more than merely a citizen; that the immediate end of the City consists in temporal, i. e. perishable goods, whilst that of man's immortal soul is eternal and in fact nothing less than God Himself. Hence the principle of all Christian politics is the dignity and liberty of the human person, and its end man's everlasting bliss. In his remarkable lecture on "The Church and the State", Msgr. Paulot, Vicar-General of Rheims, enlarged on this fact, that the City is not an end in itself, as is man; that whilst therefore the City was intended directly to supply the individual, the family and society, with material goods, it must indirectly aim also at the provision of moral goods, which is the direct concern, not of the City of God, but of the Church of God. Hence Christian politics are based on rendering to Caesar, what is Caesar's, and to God, what is God's: man, as vassal of God—and only as such—is the master of the world, as Msgr. Paulot so finely put it; in working for God, he works best for himself and for his fellow-men. Justice and Charity, Mr. Duthoit had already reminded us, are civic virtues—but they are also Christian virtues; political science, Fr. Albert Valersin, S.J., had said, is a moral science: it uses that which is, in order to construct what should be. Its end is not mere utility (*bonum utile*), but a moral good (*bonum honestum*). Hence Christian Politics calls for Wisdom in directing the City towards man's last end, and for Prudence in selecting the means for achieving that end. And with this, it seems to me, we have reached the very core of our modern plight—the vitiated mentality, the erroneous outlook, which does not call for Prudence, but for Violence and Revolution (Lenin's last word!), for a blind negative, destructive fury, which is magically to produce out of its chaos a new cosmos; the fatalistic folly, which has no more use for Wisdom: for the fool hath said in his heart: There is no God.

There remains then to consider the democratic ideal of a "government by opinion", which

⁶) London, 1804. ⁷) Epistola 117. ⁸) London, 1887.

⁹) On Divination, Bk. II., LXXII.

Prof. Marcel Prélôt of Strasburg University laid bare for us, Mr. Joseph Hours of Lyons having already sketched the historical evolution of the State in the 18th and 19th century. All government is really based on opinion: but autocracy admits the existence of one opinion only, its own. The characteristic of a "gouvernement d'opinion" on the contrary is that it is not tied to any determined opinion at all, but is ready to adopt the one that is shared by the majority of citizens. We are here on Anglo-Saxon ground—our reverence for the particular, the concrete, the relative, and our suspicion of generalization, of theory, of absolutism. The very basis of our political systems, the majority, is not a principle, but an expedient: but for all that, the system has worked wonderfully well in our countries, just because it respected the value of each individual citizen's opinion, and therefore of human personality as such. From this attitude sprang also our treatment of minorities: hence the British repugnance to coerce or assimilate them, the abhorrence of over-centralization and the readiness to grant local autonomy, the tendency to compromise and to arrive at a fair deal all-round. This practical shrewdness was all that was needed on British soil: when the hard Latin logic of the French Revolution got hold of it, it made of Majority a fetish, an unyielding general principle, which must ride rough-shod over minorities. For these doctrinaires, the majority must not only have its way, it must also be *right*: the minority is no longer advocating a legitimate alternative, but a political heresy. It is in this way that modern democracies on the Continent of Europe have received a wrong bias which has vitiated all their subsequent history; it is for this reason that they are all ailing or have so precipitately turned into dictatorships, the autocracy of the one and only opinion that may lawfully be held.

But "Governments of Opinion" are the only bulwark of human liberty left, and Democracy the only form of government that acknowledges unreservedly the dignity of human personality. I have therefore much regretted that the speakers at Rheims restricted themselves mostly to diagnose the ills of the French political system and to prescribe means of curing them, without any deeper analysis and comparison of Anglo-Saxon and Latin democracies. Surely the Catholic—and here even the French anticlerical repeats but a Catholic lesson—surely, I say, the Catholic is right, who claims that Politics is a science based on principles, and not merely an art, demanding cleverness. On the other hand the Anglo-Saxon's horror of doctrinaires on the field of practical politics is obviously fully justified: how, then, reconcile what seems such patent contradiction? The answer seems to me, this: that the great principles of Politics, which form part of Ethics, are indeed fundamental and absolute, but that

to apply them in the *Here and Now* admits of many alternative solutions, about the relative value of which men must endeavor to come to a friendly understanding. It is fashionable nowadays to deride Parliamentarianism: but is it not better (because more human) to argue with your fellow-citizen, than to break his skull? The much decried "parley" is not wrong: what is wrong is to leave initiative in governing to the people at large, instead of restricting their rôle to the only one, for which the very nature of political society has destined them—the control of those whose govern them. That is true democracy: it does not deny, it demands a leader—one who is not afraid to show the way or blaze a new trail, but who can only function, as long as he has a following. President Roosevelt's name was on the lips of more than one speaker as that of one exercising true democratic authority—a strong man, realizing his policies, but in the last resort depending for his authority not on force, but on the consent of the governed. That is true democracy—not the method according to which a Prime Minister (as in the British) or a President (as in the American system) is a weathercock, only too pleased to point whichever way the wind is blowing, hoping for nothing better than to muddle through.

Democracy is not muddle—it is the political system in which the people are the ultimate guardians of the Common Good. That Common Good is not the sum total of the particular goods of all citizens or groups of citizens, it is not a collective good of Nation or State, it is the order in which all other goods are to be arranged and harmonized, so as to form a whole—an order which adjusts, directs, organizes all these subordinate elements to the realization of the natural ideal of the City, as means to the supernatural end of the citizen. Once more it was Fr. Delos, O.P., the philosopher-jurist of the Catholic University of Lille, who developed this theme with wonderful freshness and with his customary insight, and who ended his exposition with the conclusion that the Common Good is the good of *men*, that is to say of freewill beings, who tend towards their end by their own initiative and under their own responsibility. On that individual right of initiative and on that individual duty of responsibility Democracy is based—and no other form of government. But, seeing the wound, which original sin has inflicted upon human nature, is this democratic form of government humanly, practically possible? Mr. Duthoit had asked whether, to become governable, man must not be baptized—certain it is that only a truly Christian can be a truly democratic commonwealth.

And with this I would fain conclude, what must necessarily be a small account of a great Congress—though the half has not been told of it. I only hope that all who command a suf-

ficient knowledge of French will get the full "Proceedings", which will be published early in 1934 (by *Chronique Sociale*, 16 rue da Plat, Lyon, France)—for the subject is of particular interest to all Catholic laymen, who have to deal with public affairs. It is for us to work out, as best we may, the relative application of absolute standards: the teaching Church lights up the Seven Seas of man's temporal affairs, but she does not navigate the Ship of State over the troubled waters of an angry deep. That is our part of the work—to change the metaphor, it is for us laymen and women, to build the City of God around the Church of God. And in this task I would make my own the wish of our dear Bishop of Lille, Cardinal Liénart, when at the banquet given to the friends from abroad (twenty-two countries were represented at it!) he bespoke "a daily endeavor better to know, a daily courage better to apply, the lessons of this, the XXV. Semaine Sociale de France."

H. C. E. ZACHARIAS

To the Land—But How?

Desertion of the farm by young men during the past thirty years was not entirely due to unsatisfactory economic conditions in agriculture. Not a few of those fleeing from the soil knew nothing of the dignity that is the husbandman's. White collar jobs appeared not merely more remunerative, which most of them are not, but also and above all more genteel. Education, moreover, tended to seduce young men to leave the land and the plow.

Perhaps some day the Church in America will develop an Order of men whose members, like the early monks, will again dignify farm labor by applying a part of their time and efforts to the performance of agricultural tasks. In the meanwhile it is well to know that an Agricultural Colony has been proposed in India, whose objects are "to give relief to the unemployed, to help educated young men to turn back to the land and to educate the village masses in general knowledge and agriculture."¹

Promoters of agricultural colonization in India generally seem to favor the return of educated young men to farming. The "Editorial Notes" in the March issue of the co-operative journal we have just quoted from refer to a certain feature of what is called "the Madras scheme" as commendable: that the recruits are expected to work on the farm themselves. The members of the colony are not, it seems, being recruited from among the peasantry, since they are referred to as "middle class young men." The editorial furthermore speaks "of young men of culture, graduates of the University" who, it is hoped, "will realize the dignity of

labor not only as a subject for examination, because Carlyle or Ruskin and other great writers have praised it, but who will feel and realize the dignity of labor for themselves and demonstrate the truth of the preachings of the masters mentioned above."²)

The readers are reminded that "time was when the great seers of the land were workers as well. They had to till the soil and rear cattle and thus maintain themselves. They also found time to contemplate upon the mysteries of the universe and sang the immortal songs of the Upanishads." Nor does this Indian writer know of any reason "why this happy combination of strenuous manual work and high spiritual fervor which was characteristic of our sages in days gone by should not be revived to the great benefit of our people who have inherited the tradition of plain living and high thinking."

During the next fifty years the educated young American of today will be hard pressed to prevent proletarianization of himself and family. What can be done to reinstate any considerable number of them on the land in sufficient independence? If we are to accomplish anything in this direction, we must first realize the great lesson from Exodus which, "after much disjointed thinking," finally took this shape in the mind of Fr. Vincent McNabb, O.P.:

"No people has ever left the town for the land, or remained on the land when it could have gone to the town, except under the motive of religion."³)

F. P. K.

Not in the Best Interests of Agriculture

British industrialism, once the envy of the world, and whose policies and methods the rulers, statesmen, and capitalists of other countries were anxious to adopt and imitate, is today in the position of a bankrupt of old, pilloried and surrounded by angry creditors and malicious onlookers accusing him of his transgressions. Thus Englishmen themselves are more and more becoming aware of the results of the criminal neglect of agriculture for the sake of industry, commerce, and finance. Writing in *Land for the People*, organ of the Catholic Land Association of Great Britain, "A Northern Prelate" declares:

"Our Governments, gone mad with international competition, have for generations criminally neglected the staple industry of the country, the very source and foundation of its strength. . . . Scotland has been drained of its finest manhood and womanhood to populate and cultivate Canada, Australia, South Africa . . . and solitude reigns over its own fertile fields and glens.

"A queer madness this! I wonder if the glaring breakdown of the so-called industrial system—the closed collieries, the silent factories, the abandoned shipyards, the loss of trade, the widespread destitution, the queues of hungry men waiting for the dole, and all

¹) Quoted from the *Hindu* in the *Madras Journal of Co-operation*, March 1933, p. 515.

²) Loc. cit. 478b.

³) The Church and the Land, London, 1925, p. 3.

the rest of it, will open people's eyes to the only hope and remedy for our distress: a return to the land."

But hasn't our own country adopted a similar policy? Haven't industry and finance been developed at the expense of agriculture?

At the semi-annual meeting, held by the Academy of Political Science on April 28 of this year, at the Hotel Astor in New York City, Hon. L. J. Dickinson, United States Senator from Iowa, declared:

"The best interest of the farm population is, therefore, directed in three courses: First, a reduction of farm products until the surplus in excess of domestic consumption is not great. Second, a continuation of the protective tariff schedules on farm products to prevent imports from foreign countries from directly competing with our farm products in the domestic market (this will prevent low-cost production from interfering with our domestic trade). Third, the maintenance of a high industrial schedule in order that the American workman may retain his position as against the foreign workman working long hours and for low wages."

Specious arguments all of them, dating back to the McKinley era, and bearing the stamp of approval of that unscrupulous champion of capitalistic interests, Mark Hanna.

We wonder whether Senator Dickinson would dare to tell the American producers of farm-staples just what this "reduction of farm products until the surplus in excess of domestic consumption is not great," would mean to them? We, at least, would like to be told by him, and others subscribing to this plank in the platform of self-sufficiency, just what promise the future would hold out to the American farmers, overburdened with debts as they are at present, if agricultural production is to be restricted to domestic consumption.

F. P. K.

Warder's Review

Not on Old Depression Charts

We long ago began to speak of the financial and economic debacle of 1929 and its aftermath as the "Great Depression". As such it will probably go down in history; moreover, the evil after-effects of the injury it has wrought, and which has affected so deeply the social and economic condition of individuals, families, entire communities, will not be obliterated so easily. General Johnson has uttered a terrible truth:

"You can't apply the lessons of the chart of any other depression to this one. We have 15 million people out of work, 40 million on the verge of destitution, and I never saw that in any chart I ever studied. I have studied a lot of them."¹⁾

The seriousness of the situation should be evident to all; likewise that all religious and moral forces at our command should be applied to the spiritual and moral rehabilitation of the afflicted. More "purchasing power" is not by any means the solution of all of our problems. Whenever a great and disastrous war has come

to an end, there are always those who have suffered moral collapse. The Great Depression has had a similar effect, no one knows on how many individuals.

There were recently counted 200 casuals on a single freight train in the Middle West. Among the wanderers was a woman with a babe some 5 or 6 months old. It is to be expected, therefore, that not a few of the "40 million on the verge of destitution" have lost hope and courage, while their moral and mental balance as well as their physical health has suffered. Broken homes have been recognized as one of the chief causes of juvenile delinquency. How many homes have not been broken up during the past four years?

Country Banks Victimized by "Big Bankers"

The necessity of freeing rural America from the domination of the country's financial centers has been frequently stressed by us. We have, furthermore, emphasized the need of organizing rural credit unions because these organizations would grant the people in rural communities an opportunity to emancipate themselves from the influence city bankers have exercised over their economic welfare.

How warranted these contentions are the facts adduced in a communication addressed by a member of an important firm of Iowa attorneys to a certain national committee reveal. Having to do with the situation created by the vast amount of frozen bank deposits, the letter calls attention to a phase of the question overlooked, as the writer believes, in certain pronouncements of the committee referred to. He declares:

"The banks in Iowa and the Middle West were loaded down with bonds by investment banks in Chicago and New York. These so-called country banks relied upon their correspondent banks for conscientious professional advice as to their investments, and thought they were getting it. As a matter of fact, these institutions were unloading on the country banks, and when the bond market collapsed, the country banks' bond accounts were, you will find, in a deplorable condition."

When, at a Public Forum, a speaker had blamed the country bankers for the loans they had made to farmers, and the consequent losses, the writer inquired whether the losses to the depositors of western banks from real estate mortgages and loans to local business men and farmers exceeded, or could be compared to the losses country banks had sustained on bonds acquired by them on the recommendation of so-called "big bankers". He was told in reply that his question was a "mean" one. Pressed for an answer, the speaker admitted losses on bond accounts exceeded those on other investments held by country bankers. The same informant contends that many country banks are surfeited with foreign bonds which, as our readers know, emit an especially evil odor. In the face

¹⁾ *Business Week*, Sept. 9, p. 1.

of this situation, the Iowa attorney believes that:

"Unless the present program, which is being set up in Iowa for the refinancing of the farm mortgages held by Iowa banks, is supplemented by some method of handling these bonds, many of the banks that are now closed will not be able to open, or if they do open, it will only be on terms whereby the depositors will have to absorb an unjustifiable loss, with the consequent impairment of their purchasing power."

But why has all this been shrouded in darkness? What power has prevented this information from being discussed in the press of the country? Why has the "Survey on the Effect of Frozen Bank Deposits," published by the Committee for the Nation, excited so little attention and so little comment? Is the midget on Morgan's lap a symbol of the power of the people when opposed to finance-capital?

Because It Does Not Disturb Fictitious Capitalization

While the major industries of the country seemed reluctant at first to submit to the dictates of the N.I.R.A., their initial hesitancy vanished quite rapidly. In fact, not a few great entrepreneurs exhibited avidity to travel and perform with the show.

They have good reason to do so, it seems to us. Acceptance of the rules of the game inaugurated by the N.I.R.A. guarantees to existing monopolistic industries the possibility of exploiting consumers on the basis of fictitious capitalization established years ago. Prices must, therefore, remain high and out of proportion to the real value of a large number of commodities produced by what are generally known as trusts. In addition, excessive duties must continue in order that these industries can operate profitably. Organized labor must, of course, be granted high wages, lest the disparity between purchasing power and the price of manufactured commodities frustrate the ends of mass-production. Consequently labor will not be benefitted; high commodity prices and high wages offset each other. Those whose income is not, for whatsoever reason, increased in a ratio commensurate to commodity prices, and of such there is a multitude, constitute the unfortunate hindmost caught in the trap of destitution and the misery it engenders.

The descriptive phrase "price protection", coined by the lumber industry to let buyers know that the days of cut-throat competition in that industry are over, at least for the present, does not, we believe, tell the whole story. It should read "price protection on the basis of inflated values inaugurated by the lumber trust". Something similar may be said of the steel trust, and, before many others, of the harvester trust. The latter continued to exploit the farmers even during the darkest days of the depression.

"A Wretched Solution"

It is only from the capitalistic mind, essentially pagan, the policy to prevent the production of produce intended for human consumption and the destruction of crops and live-stock could emanate.

Speaking both as a Catholic and a co-operator, Mr. George Keen, General Secretary-Treasurer, Co-Operative Union of Canada, voices, on the other hand, this truly Christian opinion, in the *Canadian Co-Operator*:

"An international campaign to restrict the production of wheat with the knowledge that many millions of the world's population are living in a state of semi-starvation would be a wretched solution of the grain marketing problem."¹⁾

But just this "solution" was agreed on in London! The truth of the matter is, under capitalism production is never carried on with the intention of benefiting man.

Contemporary Opinion

President Roosevelt is trying to create adequate purchasing-power through wages alone. It is inconceivable that he can succeed in this, and every student of the new economics is wondering what will be the President's next step towards consumer-credit.

FR. F. H. DRINKWATER
in *Catholic Times*²⁾

The development of Mussolini's power and influence as well as his success constitute a shining proof of the tremendous dynamic force contained in an idea and a consistent conviction. Were Christians, were all Catholics, or at least their majority, possessed of the strength of faith displayed by the followers of Mussolini and the Duce himself, the Catholic idea would be the dominant intellectual power of today.

DR. ANTON BOEHM
in *Schönere Zukunft*³⁾

The modernist here and elsewhere is preaching the value of leisure. By her religious orders the Catholic Church has steadily preached the value of work. Paganism today exalts leisure, thinking it to be at hand. Catholicism exalts work, knowing that no civilization can escape work and endure. Russia has discovered this. The Soviets are realistic. They have never been ashamed of admitting their errors. It will not be long before we hear of their acceptance of the Catholic cultural ideals, though not yet of the Catholic faith.

*Blackfriars*⁴⁾

¹⁾ Loc. cit. July, 1933, p. 6.

²⁾ London, Aug. 18.

³⁾ Vienna, Aug. 13. Der Schöpfer des Faschismus.

⁴⁾ Loc. cit. Sept., p. 728.

A newspaper, *L'Aube*, recently conducted a survey among writers, novelists, poets and professors with a view to ascertaining in what measure they, if at all, considered it their business to be interested in the social problems which are agitating the world. The majority flatly declined to leave their "ivory towers." The sole positive result was the opinion expressed by a number of writers that tips should be abolished.

In contrast to the intellectual classes, the French workers have no illusions as to the forces of selfish and stupid reaction by which they are opposed. They recognize in the myopic and voluntarily misinformed miserliness of the middle classes the prime sources of the policies which head the country towards decadence and disaster. If French civilization is to be saved from the fate which it now appears to court it will not be thanks to the polished formulas of its present intellectual and political leaders.

ROBERT BRIFFAULT¹⁾

The transformation of American industry which Mr. Roosevelt is conducting is intended to be permanent. This he has now announced, as plainly as words could convey it, in his last public speech. The nation, he said, had been "drifting downhill," because of its adherence to "old rules" promulgated "to fit conditions of a bygone age." It had now sanctioned "drastic changes" in the methods and forms and functions of government, "without destroying the basic principles." After explaining that the immediate aim of the National Recovery Act is to raise wages and shorten hours, he thus defined its "deeper purpose":

"The people, through the Government, are extending as a permanent part of American life—and not just for one or two years—their insistence that individuals and association of individuals shall cease to do many of the things that have been hurting their neighbors in bygone days."

In short, America has definitely passed from *laissez faire* to controlled capitalism. This will surprise no observer on this side of the Atlantic.

*The New Statesman*²⁾

"Serious contemplation of the misery of the present time frequently tempts one to assume the world is gradually ripening for the day of judgment." Thus the sage of Weimar more than a hundred years ago contemplated the beginning of a new era, while the slaves to the spirit of the time believed it to be the most glorious ever, with the economists of all nations proclaiming it to be the most wonderful of economic epochs.... "In former centuries," thus

¹⁾ French Civilization and the Crisis. *Current History*, May, 1933.

²⁾ London, Sept. 2, p. 254.

runs another warning expressed by Goethe, "the power to produce [intellectual values] was greater, today it is the power of destruction or the faculty to disunite which surpasses." Nevertheless, men continued to "analyze", to "understand". The bungling Liberal of the nineteenth century, audaciously pompous, knew better: man, the crown of creation, has solved all of the problems of the universe; it was a silly invention to seek Paradise in Heaven—only a few more years, and man would enter the terrestrial paradise of his own creation, a wide flung peaceful Utopia.

Who now doubts that this erroneous conception of progress has begun to totter, that not merely the victims, but also those who formerly enjoyed the fruits of the belief in the "salvation of mankind through the progress of economic resources and forces" are no longer sure of their being like unto God?

EDGAR SALIN,
Wirtschaft und Staat¹⁾

It seems to me that one great difficulty of industry to-day is its overcapitalization. We are largely in the hands of bankers and financiers, men who govern credit and determine its allotment, excellent men very often . . . but many industries cannot afford to pay interest on the capital invested in them . . . What is true of firms is also true of nations; e. g., we cannot afford to pay the interest on the American war debt. . . . The question I would like to ask is, whether those shareholders have any right to interest on their investments, or whether the nation that lent money for war has a right to receive interest on its loan.

Now the whole of our modern financial system is built on the principle that every loan should bear interest without inquiring whether the loan is productive or unproductive. And my fear is that we of to-day are wrong not merely in details but in the very principle on which all our system depends. A system which is built up on usury will probably break down by its own weight because it is built on an unsound foundation.

Is there anything we can do to help society to recover? We ought to examine the object of our loan before we consider the profit. To demand interest on a loan which produces nothing is a detestable thing. A society in which men . . . demand interest on their money as a sort of sacred right without troubling about the object for which the money is to be used—that society is unhealthy and decaying.

MOST REV. DR. WILLIAMS,
Archbishop of Birmingham²⁾

¹⁾ Drei Schriften zur deutschen Weltlage. Berlin, 1932, p. 9 and 10.

²⁾ From a sermon, preached at the opening of the new Church of Christ the King, at Radford, Coventry.

CATHOLIC ACTION

The fourth Maritime Congress of France, organized by the Federation des Oeuvres Maritimes Catholiques Francaises, was held at Sainte-Anne d'Auray, near Vannes, Brittany, on September 16 and 17. A general assembly, or mass meeting, conducted at Lorient on September 19 was an important feature of the Congress.

In conjunction with this French Congress the International Council of Apostolatus Maris held its meetings with Admiral Sir Edward Charlton, K.C.B., K.C.M.G., the Hon. President, occupying the chair.

For the first time the Catholic Youth of Switzerland have met in a national congress of their own. Over 20,000 young men, drawn from all parts of the country, went to the picturesque Catholic city of Zoug, on the lake of that name, to give a public and solemn testimony of their allegiance to Christ the King, the Blessed Sacrament and the Holy Church.

The young men were addressed in the open air, where High Mass was also celebrated, by Msgr. Ambühl, Bishop of Basle, Msgr. Scheiwiler, Bishop of St. Gall, and by other prominent leaders of Catholic thought and action, clergy and laity alike.

A conference of Catholic Transport Guilds, held at Manchester in August, decided on organizing a National Federation of Transport Guilds.

Mr. M. Marron (Chairman of the Manchester Guild) spoke of the need for a Catholic Union for Catholic workers throughout the country. Mr. Giotto (London Busmen's Guild), giving the opinion of his executive, which represented 500 men, said his Guild was in favor of a Federation, but not amalgamation; if all stood together in a National Federation, a great deal could be done towards making England once more the Dowry of Mary.

The delegates representing the London Railwaymen's Guild, the London Tramway Guild, the Glasgow and the Birmingham Guilds expressed approval of the scheme for a National Guild.

In a letter recently sent to the Apostolatus Maris International Council, H. E. Cardinal Fumasoni-Biondi has re-affirmed the deep interest which the apostolate to Catholic seafarers has, as a missionary work, for the Sacred Congregation of the Propagation of the Faith.

"Harkening to the cry 'Lord, save us, we perish' which is on the lips of the lowly seafaring people on all the sea-coasts," the letter states, "and which so long ago had sounded on the Lake of Genezareth, penetrating into the divine heart of The Master, thus have you, worthy guides of this grand association, inclined your souls to understanding and to succouring the grave moral and material needs of the seafarers, ever protecting them by all the means which religion and charity suggest against the surging waves of evil which overwhelm so many poor souls, especially in the great ports... I pray God for the full success of the forthcoming general congress so that Apostolatus Maris may flourish and may extend also into the missionary countries under the shining and maternal guidance of Our Lady, Star of the Sea."

This year's, the eleventh social course conducted by the Catholic African Union, was at-

tended by forty priests and 246 native teachers and delegates, in a setting provided by St. Paul's A. C. M., Greyville, Durban. No less than eleven Vicariates and Prefectures were represented. The Union comprises various associations, Farmers', Banking, Cooperative, Purchasing, Trading, Teachers', and others. The Teachers' Union is the most important of them, because it is on the teachers' influence the C. A. U. relies for many of the efforts it desires to stimulate and propagate. The program was rich and varied; the lectures were delivered by priests, a Brother, and laymen, while the women's section of the course was conducted by Marianhill Sisters.

Rev. Fr. Bernard Huss, who may be considered the moving spirit of the C. A. U., spoke on "Leadership." "Backed up by his experience and genuineness of heart," reports the *Umeteli Wa Bantu*, of Johannesburg, "he delivered his lessons with a simplicity which is a lesson in itself."

THE NEW DEAL

"The small producers are growing restive," the *Nation* believes. Dissatisfied elements in the cotton-textile industry have persuaded the NRA to call new hearings with a view to changing the code for that group. Similar reports of unrest come from other industries. Hearings held by the NRA on the electrical-equipment code and by the Agricultural Adjustment Administration on the proposed livestock marketing agreement clearly reveal the high-handed manner in which the large producers dominate their respective industries.

It was testified by witness after witness that the electrical-equipment code was drawn up by the "industry," meaning primarily the General Electric-Westinghouse group, without even consulting numerous small manufacturers. In the same way many representatives of cattle raisers, farmers, and live-stock dealers appeared at the A. A. A. hearing to testify that the marketing agreement proposed for the meat-packing industry was exclusively the product of the big meat-packing houses. The agreement, these witnesses said, would give the big packing companies complete control of the industry, even to the extent of fixing prices to the producer.

"If comments flowing into the NRA headquarters in New York," says the same review, "are typical, the consumers throughout the country are about to demand that Mr. Roosevelt come to their assistance." On the other hand, the *Nebraska Union Farmer* declares: "Captains of industry are quite concerned about the way the public is going to react to the rapid increase in prices of industrial commodities. They seem to think that if it could just be explained to the people, they would walk up joyfully and buy at the higher prices. But no amount of explaining would make it possible for the people to spend money they haven't got. It is a question of buying power, of the wherewithal to purchase goods. Nor can it be satisfactorily explained why manufacturers should push up their prices far beyond any increase in wages."

The fear of sharp practices, evasion of agreements, stipulations entered into by both industrialists and farmers finds expression here and there. Thus a member of the Neb. Farmer's Union writes to the official organ of that cooperative: "The administration of the 'new deal' is freakish, promoting graft and corruption. For instance, a man has been a wheat farmer. He agrees to an acreage cut, and takes his bonus. His

neighbor has never been a wheat man, but rents this withdrawn land for other crops and puts his own land to wheat, to get the promised high price. Speculation, nothing to hinder him, why not?

"Then we shall be paying a bonus on millions of acres of dry land, held by speculators. The whole plan and its proposed operation is a blundering botch. Keep in mind that we are in the grip of a foul conspiracy."

ORGANIZATION OF LABOR UNDER THE N.I.R.A.

Employers are not at all convinced, it seems, that the N.I.R.A. must of necessity lead to the closed shop or even the organization of labor unions in any particular industry. The Employers' Association of Chicago, organized in 1904, one of the strongest organizations of its kind in the country, on September 5 addressed a communication to its members, having to do with this subject. The contents of the Service Letter is epitomized as follows under the caption: "Facts You Should Tell Your Employees About the Industrial Recovery Act":

"1. The purpose of this Act is to revive trade and business. 2. It is to keep present workmen at work, and to put more people back on the payrolls. 3. It is to encourage cooperation everywhere between employers and employees working in connection with the Federal government. 4. It is to make possible the increase of wages and the improvement of general working conditions. 5. It contains nothing that compels, or even encourages, employees to join any organization. 6. It does not attempt to describe the kind of organization, if any, with which employees should affiliate. 7. It makes no discrimination between the organized or unorganized employees because the government agrees that the codes that are set up to control industry will not discriminate against, or favor, any class of employees, whether organized or unorganized. They all will receive equal protection and benefits. 8. It is not the intent of the law that employees should pay money into any organization to secure this protection. 9. Professional organizers of labor are attempting to use this Act as their warrant for an unjustified invasion of industrial plants for the purpose of unionizing employees."

A closing statement declares:

"General Hugh S. Johnson, who was appointed by President Roosevelt to administer this Act, has made a very definite and final statement on this question. On June 20th he made this public declaration: 'I have said this consistently and to everyone concerned..... that this Administration is not to be used for unionizing any industry. Neither is it the purpose of the Administration to compel the organization of either industry or labor.'"

LUXURY

"A sport which is enjoying a vogue this summer among Broadway celebrities and members of the smart set on Long Island is greyhound racing," reports *This Week in New York*. "Two beautiful courses, one at Mineola, L. I., and the other at Linden, N. J., nightly attract large crowds of enthusiasts. Both courses are easily accessible to New York, and the races are held every night except Sunday.

"Many innovations, such as monkey jockeys mounted on the fleet canines, and hurdle racing, have been introduced by the management to afford added thrills to this ancient sport of dog racing. For an unusual thrill

visitors to the city should go to one of the greyhound tracks and see these graceful dogs in competition." (About the time of publication of this statement, Harry L. Hopkins, Washington, D. C., head of the Emergency Relief Administration, speaking at Little Rock, made the startling statement that one person in every three in Pulaski County, in which the capital city of Ark. is situated, was receiving federal emergency relief.)

WOMEN HOBOES

The unemployed homeless woman, who takes to the road, is one of the saddest and most alarming products of the Great Depression. Proof of the disintegration of the family as it was not so long ago.

The Women's Bureau in Washington, in summarizing a survey recently made in nearly 800 cities of the forty-eight States by various social agencies, found 9,769 women moving from one place to another, unattached, jobless, and homeless. These women hoboed averaged much younger than men in similar circumstances. In the South and Southwest, regions especially favored by wanderers, almost a fourth of the women were under twenty-one years of age. Lone women past thirty were rarely encountered.

On the night of the survey 1,956 women were found sleeping in hobo camps. While the number of lodgings given to homeless men in New York City decreased by 15 percent in June as compared with May, those given to women increased by 12 percent. The increase since June of last year was 91 percent. The Women's Bureau estimates too that the 10,000 women tramps who were counted represent probably not more than a fifth or sixth of the total.

HOUSING

Mr. Simms, Housing Architect to Dublin Corporation, told the B.M.A. that it had been held that the smallest house for workers should be of five rooms, but it was absolutely impossible to provide houses of that type at a rent which the poor could afford. Nevertheless, they had been able in the Dublin suburbs to provide a house with a living room, two bedrooms and a scullery, to let at 7s. 6d. (\$1.80 gold) a week. He thought that they had thus done a little better than had been done in England.

Commenting on these remarks, the *Catholic Times*, of London and Liverpool, writes:

"That may be so, but it ought to be possible to do better even than that. If the leasehold system were modified or abolished, if sub-letting of building sites and buildings were vigorously controlled, if the rings and combines which keep up the price of building materials were smashed, if artificial values in land were controlled in the interests of the community, and if business premises and offices were kept outside the cities as much as possible and in well-defined areas within the cities, then a house to let at 5s. a week should be a practical proposition. Better still, if judicious grants to building societies enabled everybody to own a house."

PUBLIC OWNERSHIP

Both finance capital and public utilities constantly engage in attempts to influence public

opinion against public ownership of every kind. Unwittingly perhaps, the press aids these propagandistic efforts. Thus early in September a news item declared the Hudson Bay Railway and the Port of Churchill, both of which are government owned, to be disappointments.

A few days previous, on August 19, *Canada Week by Week*, a news letter of Canadian events issued by the Canadian Government Information Bureau at Ottawa, had declared:

"Traffic out of Churchill, Canada's two-year-old seaport on Hudson Bay, is expected this year to be double what it was last year. More than 5,000,000 bushels of wheat will be loaded by 20 ships before the middle of October, compared with 2,736,000 bushels in 10 vessels last season. Two trial shipments were made in 1931 by ships chartered by the Dominion Government."

The fact is, both undertakings are entirely too new to be adjudged either a success or a failure. The railroad as well as the Port of Churchill are intended to aid in the development of the provinces near or bordering on Hudson Bay.

PUBLIC SCHOOL CORRESPONDENCE COURSES

Three years ago the Department of Education for the Province of Saskatchewan inaugurated correspondence courses for boys and girls in the province who, for various reasons, found themselves unable to attend the regular school sessions. During the school year 1932-33, which closed at the end of last June, the enrolment was 9,000, compared with about 5,500 one year after the courses were started. All pupils taking these courses must be residents of Saskatchewan and have grade VIII or equivalent scholastic standing.

The courses in grades IX and X are offered to pupils in attendance at one-room schools; pupils in unorganized school districts; pupils in an organized school district who for some valid reason cannot attend school, and pupils physically unable to attend school.

The grade XI course is offered to pupils who live more than four miles from a school where grade XI is being taught. Pupils of the correspondence school study the same subjects as students in attendance at the provincial high schools. These courses provide full preparation of pupils for junior matriculation and entrance to Normal Schools. In addition to all the compulsory subjects of grades IX, X and XI, several optional subjects are offered such as Latin, French and German in grades IX and X and Latin, French, German, agriculture, chemistry, physics and home economics in grade XI.

TRAVELING LIBRARIES

In a number of counties of Pennsylvania "traveling Pomona libraries" have been organized under the direction of the Grange. The innovation is meeting with success and is being extended rapidly, it is said.

According to Bulletin No. 97, issued by the Grange Publicity Bureau, organization is effected in the following manner:

"The subordinate Granges in a district—county or otherwise—donate money toward a library fund, and the Pomona Grange embracing that territory matches each dollar with a similar sum. The money thus raised is used to assemble a library of such character as is deemed of greatest value for that particular section.

The material thus accumulated travels about among all the subordinate Granges of the jurisdiction and is kept under direction of the state lecturer, who is constantly in touch with the location of the books and endeavors to make them of maximum usefulness."

According to the same source, Granges have had traveling libraries for years in several states of the Middle West, especially Ohio. Under a definite system of exchange useful books are said to have been moved from one Grange to another, and in such fashion a large rural territory has been served. (The Grange was organized on Masonic lines almost 70 years ago; the Pomona Grange referred to represents a degree equal perhaps to the 32d of Masonry.)

BUY AT HOME

Manufacturers of electrical equipment and other materials needed for the \$220,000,000 Los Angeles-Colorado River aqueduct and the \$23,000,000 transmission line from Boulder Dam say the "buy at home" idea never was worked so hard within their memories. Bidders who haven't a plant in Southern California, preferably Los Angeles, haven't a chance. Some of them have received the broad hint that it would pay to build a branch plant. Easterners, of course, are burned up—after all, it's Federal money, and they feel any American firm ought to get an even break.

"When Californians sell," they say, "they want the world for a market. When they buy, they go native. We wish they had to eat all their damned oranges, and use all their own oil for a while."

RADIO CONTROL

Governmental control over radio broadcasting operations in Denmark, which ranks first among nations in the number of receiving sets in proportion to population, is said to be giving complete satisfaction. Furthermore the control system is self-supporting financially, says the Department of Commerce.

Danish broadcast programs are controlled by a supervisory board of 15 members which accepts suggestions from civic organizations which have been formed for the purpose of seeking an improvement in radio programs.

Receiving sets are licensed at about \$1.75 a year and the broadcasting monopoly receives the entire sum. In most European countries the government levies a tax on receiving sets. There is about one receiving set for each seven persons in Denmark, while in the United States the estimate is one set for eight and a third person.

FORTY HOUR WEEK

Efforts to establish a 40-hour work week throughout the world have been postponed until 1934. Attempts were made at the Conference of the International Labor Office which has just adjourned at Geneva to formulate a code for submission to the 58 countries represented, covering reduction in hours of work, unemployment insurance and other subjects.

While the 40-hour week received considerable support, the proposal for a shorter work-week was opposed by the employers, who were seconded by a sufficient number of delegates to bring about postponement until next year.

HISTORICAL STUDIES AND NOTES

Father Helias D'Huddeghem, S.J., Pioneer Missioner Among the Germans (1796-1874)

II.

As we remarked, the first German congregation in Missouri outside of the city of St. Louis was organized by Father Helias in 1838 at Washington in Franklin County. From here he made his way, guided by a compass, through the wilderness to what is now Westphalia in Osage County and organized a settlement, to the great joy of the German immigrants located there. When later Father Busschots arrived at the place, he was charged with the direction of a school for children during the day and a school for adults in the evening, whilst Father Helias managed the entire undertaking. The Fathers sent out invitations to Catholic workmen and artisans to come and live in the new settlement. These invitations met with a hearty response and from all directions new settlers flocked to Westphalia, so that soon a town sprang up. By the end of 1838 as many as one hundred families resided there. Before long a hotel for transients, a church, and schools for boys and girls were built. Father Busschots was relieved by Sisters of Notre Dame de Namur who took charge of the schools.

In 1839 Bishop Rosati, accompanied by Father Verhaegen, visited the new settlement of Westphalia to dedicate the church, the first built by Father Helias, but which was followed by many others. During the same year the church at Washington in Franklin County was erected and dedicated in honor of St. Francis Borgia. This was the beginning of the missionary labors of Fathers Helias and Busschots among the German Catholic settlers of central Missouri.

In the course of time Father Helias organized congregations of Germans and built churches in Rich Fountain in Osage County, Saint Thomas in Cole County, Jefferson City (St. Peter, 1845), Taos in Cole County (1842), Boonville in Cooper County (1848) and several other places, which congregations are still in a flourishing condition. However, his missionary journeys extended even to Westport (Kansas City) and Independence in Jackson County, the extreme western settlements of the State of Missouri. In 1846 Bishop Peter Richard Kenrick, during a visitation of the diocese, found that Father Helias D'Huddeghem had, within the eight years elapsed since 1838, erected no less than six churches, besides a number of schools and rectories. He had built the first stone church in central Missouri, at Taos, in 1844. In 1846 the number of congregations under his care, 18 in 1838, had increased to 46. Father Helias and his com-

panion, Father Busschots, had all these missions in their charge.

In 1846 Father Helias removed to Taos, near Jefferson City, and maintained his principal residence there during the remainder of his life. In 1847, to his great joy, a large group of Belgians, from the environs of his native city of Ghent, came to settle near the church of St. Francis Xavier at Taos. He was also gladdened by the aid sent him from Belgium, especially by Madame Helias D'Huddeghem and the Beguines of Ghent as well as by his cousin, Mademoiselle Rodrigues d'Evora y Vega, and his friend, Canon Charles de la Croix.

In 1851 the superiors were able to send more help to Father Helias in central Missouri. Gradually Jesuit Fathers were placed in charge of the principal missions founded by him. The missionary labors were however to encounter opposition on the part of the Know Nothings, who, beginning in 1854, became active and strove to undo the good work achieved by the zealous priests. Later, during the Civil War, Father Helias was frequently molested by parties who searched his house looking for arms, incited by false rumors spread about him by his enemies; his home was even pillaged by soldiers and his enemies during that trying time.

Father Helias was recalled to Florissant, Mo., in 1863 and appointed spiritual director of the young religious of the Jesuit novitiate established there. A few weeks later, however, he returned to his mission at Taos. In 1867 we find him again in St. Louis, where he celebrated the fiftieth anniversary of his religious profession in St. Joseph's church with great festivities. At this celebration he was assisted by Father De Smet and other old confrères. In 1872 he observed the fiftieth anniversary of his ordination to the priesthood in his mission at Taos, whose pastor he had been for twenty-six years. Notwithstanding his advanced age, he continued to perform his functions most faithfully and punctiliously until the day before his death; he died suddenly in the night of August 11-12, 1874, at Taos. He attained the age of seventy-eight years and eight days and had labored among the Germans in the United States for forty years and four months. He was buried at Florissant. Father James Busschots, collaborer of Father Helias, followed him to the grave the next year: he died August 26, 1875, at St. Louis and was likewise buried at Florissant.

The labors of Father Helias, however, were not restricted to the Germans; he has also merited great praise for the excellent services he rendered the Indians. They were recognized by the *New York Times* in an article published on the occasion of his death and which, coming from such a source, may be considered a remarkable tribute to the missioner's worth. The

Times declared in its issue for August 27, 1874: "Father Helias could have given the American people of to-day some practical hints, how to deal with the Indians. They could learn a salutary lesson from the description of the striking and edifying incidents during the many years of his residence among the Indian tribes of Missouri, long before the railroad and the land speculators drove them from the hunting grounds of their fathers. It would be wisdom, if our present officers would learn to utilize the experiences made by Father Helias and his faithful companions: they did not take with them guns nor whiskey; they did not bend every nerve to amass riches, but tried hard all the time to convert the Indians into true Christians; they taught the Indian children in schools; they succeeded to settle whole tribes in villages; they taught the Indians how to till the soil and to harvest the fruits of their labor; they tried to wean the Indians from their treacherous ways and to accustom them to a civilized life. We believe that the mild measures and the edifying example of such men like Father Helias and his companions, if accompanied by strict military discipline, could be productive of much good. If every church of this country would send to the Indian-reservations such men like De Smet and Helias who would teach the Indians habits of peacefulness and temperance and not the use of fire-arms and fire-water, the soldiers would have less trouble and the Indian problem would be most-ly settled."²)

JOHN M. LENHART, O.M.Cap.

Observations of a Visitor to Highland, Ill., in 1850

A "communication" printed in the issue for February 21, 1850, of the *Wahrheitsfreund*, of Cincinnati, is of historical value not only because of its contents—it deals with the beginnings of the Catholic parish at Highland, Madison County, Ill.—but also by reason of its being practically contemporaneous with the establishment of the congregation. The author, whose name is not given, introduces his letter with the rather unique statement:

"Casually perusing the 'Catholic Almanac' for the year 1850, I noticed a mission station, not listed in previous issues, enumerated under the diocese of Chicago. Since I was obliged, for business reasons, to

²) Accounts of the missionary labors of Father Helias are found in: *Katholische Missionen*, Freiburg i. Br. 1874, pp. 218-219; Lebrocqy, A. La fondation d'une Ville en Amerique, in *Precis Historiques*, vol. V, 1876, pp. 122 sqq.; Lebrocqy, A. Vie du Père Helias D'Huddeghem, Ghent, 1878; Appleton's *Cyclopaedia of American Biography*, New York, 1888, vol. III, pp. 160-161; Garraghan, G. J., S.J., in *St. Louis Catholic Historical Review*, vol. II, 1920, pp. 157 sqq.; Rothensteiner, J. History of the Archdiocese of St. Louis, vol. I, St. Louis, 1928, pp. 695-700; Griffin, J. A. The Contribution of Belgium to the Catholic Church in America, Washington, 1932, pp. 160-162, 203-204, 208-209.

spend some time in the neighborhood of this, presumably newly erected station, I was impelled partly by curiosity and partly by joy over the new addition to the Catholic Church, to undertake an excursion to that point and to learn what I might regarding the settlement."¹)

To his surprise the writer of the letter learned the beginnings of this German-Swiss settlement dated back to 1831, when Dr. Caspar Knoepfli, with three grown sons and a nephew, coming from canton Lucerne in Switzerland, had established himself there. In the course of time he was joined by emigrants from both Switzerland and Germany. In 1837 the town of Highland had been plotted, and in 1843, since the number of Catholic arrivals from Switzerland and Baden had been quite large, the erection of a Catholic church was planned. Regarding later developments he writes:

"Property owners in the town offered 2 lots as a gift for this purpose, and, after a 'bond for a deed' had been presented to the Bishop of St. Louis, work was undertaken promptly and joyously. Rev. J. Cotting, S.J., a Swiss immigrant, visited the Catholic congregation from time to time, and, with the consent of his Bishop, laid the cornerstone of the church about to be erected in the presence of the parishioners . . ."

Contributions for the structure had been less generous than expected and even promised, so that building plans were necessarily modified and completion of the structure delayed. The author continues:

"The removal of the Rev. Cotting, to whom the parish owes a great debt of thanks and whose memory is in benediction, deprived the congregation of his ministrations, and so the parish remained for several years without a shepherd and without the services of a priest. The church is a frame structure, exteriorly rather attractive; the interior, however, reminds one of a widow, deserted and mourning, who hath no one to comfort her. It is neither rough-finished nor plastered, and it contains no sanctuary and no altar."

On the whole, the impression of the congregation one receives from the "communication" agrees with the late V. Rev. Jos. F. Meckel's presentation of the history of that period, recorded in his "Geschichte der St. Paul's Gemeinde, Highland, Ill.," published on the occasion of the golden jubilee of the congregation in 1896. The following statements are, however, rather supplementary to the History, since Fr. Meckel does not refer to most of the details mentioned by the unnamed correspondent:

"In 1847 the parish received a pastor through the mediation of the Bavarian Mission Society [Ludwig Missions-Verein]; however, he was recalled by the Bishop of Chicago after a sojourn of two months and sent to another station in the mission field. At present, and for the past year, the parish is administered by the missionary stationed in Germantown, or Hanover, Clinton County, who conducts divine services here on the last Sunday of each month. The parishioners, however, are not content with this arrangement, and in fact it offers them very little. They had, they declare, warranted hopes to obtain a priest from Germany, more specifically from Bavaria, but he preferred to devote himself to the cure of souls in the diocese of Milwaukee.

¹) Vol. XIII, No. 25, p. 295.

"The Catholics with whom I conversed were of good cheer and rejoiced over the growth of their congregation. They told me they had a Catholic school, attended by forty-odd children; that instructions were imparted in the German and the English language; that religious instruction was diligently pursued; that their teacher was a young Bavarian, who applied himself zealously and actively to his noble vocation and that they wished most cordially the slippery American soil might not bring about his downfall. Through the efforts of the teacher and the active cooperation of several friends of singing the church choir had made progress; it was to be hoped that the zeal displayed might not weaken and the harmony prevailing might not be disturbed. There is a Society of women which has set itself the attractive task of supplying the white linens required for the Divine service. The money needed to purchase a bell is available. Moreover, several other projects are contemplated, for the consummation of which may the Lord grant His blessing!"

Father Meckel's History makes no mention of the Ludwig Missions-Verein in the connection referred to; nor does it identify the Bavarian priest the congregation expected, nor the Bavarian teacher. It does not speak of the school of the period in question except in a general manner, while the references in the letter to the specific labors of the Women's Society and the efforts of the choir are also without counterpart in the History. Moreover, the supplementary value of the "communication" for the history of the congregation is illustrated by various hints at a trend to disharmony, culminating in the closing exhortation to the people of Highland:

"As I began my homeward journey I could not refrain from addressing to the Catholics in and about Highland the admonition voiced by Emperor Rudolph: 'Foster unity, unity, unity!' May this fraternal exhortation not be lost without a trace."

That there was need in Highland, then and for a time afterwards, for appeals for harmony is amply substantiated by Father Meckel.

A. F. B.

Collectanea

Among the articles of historical interest recently donated to our collection by Mrs. Mary Koudelka, of Rochester, N. Y., sister-in-law of the late Bishop Koudelka, there are badges of song-feasts conducted by the Amerikanische Cäcilien Verein at Dayton in 1875, Baltimore in 1876, and Rochester, N. Y., in 1877.

These badges are not at all ornate; a plain blue silk ribbon, the inscription printed in black or gold and, in all three cases a lyre of exactly the same proportions and outlines, showing a six cornered star as part of the ornamentation of the instrument. This particular design of a lyre may have been the official symbol of the American Cäcilian Society, so long presided over by the elder Singenberger. Forgotten by the present generation, it fought valiantly for purer and nobler church music, and undoubtedly aided in fostering both understanding and taste for the prescriptions of the Church regarding style and quality of music permitted during divine services. Among

priests, the brothers Tappert of Covington, Ky., stand out prominently as promoters of the society and the reformation of church music in our country. Unfortunately they have not as yet found a biographer.

It will ever remain a memorable fact that German Catholics of our country should have attempted to publish a Catholic daily as early as 1846. It was in that year the *Wahrheitsfreund*, founded by Fr. Henni in Cincinnati in 1837, began to appear every day. The well-known Maximilian Oertel referred to the enterprise in the edition of December 18, 1846, of his own weekly, the *Katholische Kirchen-Ztg.*, in this fashion:

"The *Wahrheitsfreund* of Cincinnati, our very good friend and colleague, has been published for sometime not merely weekly, but every day, and we like it quite well, especially its Sunday coat (we wanted to say its Sunday edition). The price of the daily *Wahrheitsfreund* is five dollars a year, and the Sunday edition is a supplement to the daily. We wish for it every success."

A little over three years later Oertel felt constrained to express resentment over the malicious pleasure a non-Catholic journal, the *New Yorker Schnellpost*, had manifested over the discontinuation of the daily *Wahrheitsfreund*. He declares, in the issue of the *K. K.-Z.* of January 17, 1850, that there was little cause for the display of so much malevolence:

"One swallow doesn't make a summer, and one weak bird that falls from the air frozen stiff is no proof that the winter is a very severe one."

"We desire to make known herewith to the friends and the foes of the Catholic press that several very capable men are harboring the thought of publishing new Catholic periodicals in the United States. Especially the talented Dr. Blasius, known to our readers through his former contributions, and who is to land on our shores within a few days, will in all probability himself launch a daily Catholic paper (perhaps an agency of the *Kirchen-Ztg.*). Moreover, we would like to be shown a German paper in the United States [of the liberal type], especially in New York, which could compare to the German *Catholic Herald of America*. Should the understanding now existing between us and Dr. Blasius continue, there is every likelihood that a new era will begin for the German Catholic daily press in America. All letters and inquiries regarding this matter should be sent postpaid."

The late Rt. Rev. Abbot Bruno Doerfler, O.S.B., of St. Peter's Abbey, Saskatchewan, who, while still Librarian at St. John's Abbey, Minn., excerpted this information from the *Wahrheitsfreund* for Mr. Arthur Preuss, believes Prof. Oertel to have made these hopeful statements facetiously. He added to the interesting item, copied by him in German, the following remarks in English:

"The above is undoubtedly a hoax. In February, 1850, Oertel had to call a mass meeting in Baltimore [where the *K.K.-Z.* was at that time published] to obtain the necessary funds to save his paper and to be able to increase its size. He could hardly have been so optimistic as to believe a German Catholic daily could be successful. Much less could he have thought of publishing one as a 'filiale' [agency] of his own starving paper."

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

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The Executive Committee consists of the Officers, the Trustees, the Committee on Catholic Action, the Presidents of the State Leagues, and the following five members-at-large: Chas. F. Hilker, Indiana; Geo. B. Doerger, Ohio; Chas. Knetzger, Ill.; Emmanuel Drescher, N. J., and Martin Klein, N. D.

Hon. President: M. F. Girten, Chicago, Ill.

Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

All these works, of which Catholic laymen are the principal supporters and promoters and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

Pius X.

The Holy Father and the Apostolic Delegate to the C. V.

Both His Holiness Pope Pius XI and his personal representative in our country, His Excellency Archbishop Amleto Giovanni Cicognani, Apostolic Delegate, extended greetings to the Central Verein and Catholic Women's Union at their convention at Pittsburgh. The radiogram, dated August 19, received from Vatican City by His Excellency the Bishop of Pittsburgh reads:

Augustus Pontifex pientissimis christifidelibus istie congressis paternam benevolentiam testatur amanterque benedicit.

Cardinalis Pacelli

The translation:

The august Pontiff manifests his fatherly kindness to the very pious faithful in Christ, congregated in your city, and lovingly blesses them.

Cardinal Pacelli

The telegram sent by His Excellency the Apostolic Delegate August 22 in reply to a message of homage and greeting extended by the joint conventions of the C. V. and N. C. W. U., declares:

Catholic Central Verein
 and Natl. Catholic Women's Union:

Reciprocating your gracious greetings, I invoke God's choicest blessings upon your convention.

Archbishop Cicognani

Bishop Boyle's Attitude Towards the C. V.

On more than one occasion in the past the Bishop of Pittsburgh, the Most Rev. Hugh C. Boyle, has declared his appreciation of the Central Verein and proven his friendly attitude. Hence it is not surprising that His Excellency should have spoken as he did at the mass meeting conducted in Carnegie Library Hall on the Sunday evening of the recent convention. His remarks impose upon the members a serious obligation,—that of living up to the esteem in which the Bishop holds our organization.

The Bishop said in substance:

"In welcoming you to Pittsburgh, I need make no secret of the fact that I have long admired the Central Verein. One thing I like about the Central Verein is its attitude towards Catholic Action.

"We hear much about Catholic Action, but I wonder whether we always realize what it means. It may be placed in opposition to several contraries: Catholic Action against Catholic talk, or Catholic Action against pagan action. I believe the Central Verein does both, places it in opposition to Catholic talk and to pagan action....

"Often the Central Verein has, in a small way, shown the way of Christian progress by showing the way of Christian morals....

"Another thing worthwhile it has accomplished is that it has set forth Catholic principles as against other principles in opening a way to Catholic activity within the Catholic body itself. It has proven that Catholic morals are not always in conflict with the morals of others, while they are at times in conflict with morals practiced by those within the fold. Not all offenders against Catholic morals are outside the Church. An important battle must be waged in cleaning our own house. I like the Central Verein because it has never been afraid to say, but says it over and over again, that we have the duty to conduct this battle to the end.

"Another reason why I like the Central Verein is that whatever burden it places upon the people it puts upon its own people first. It reminds us that we must adjust our own lives first before we attempt to adjust the lives of others. And that we must correct our own economics first, before we insist that others correct theirs. The Central Verein recognizes the duty: Know yourself before you try to know others; and reform yourself before you try to reform others.

"This is in a measure the motive for the time and attention, the time and labor your Mr. Kenkel devotes to your *Central Blatt and Social Justice*. His efforts have as an objective to teach us to know ourselves and to correct ourselves....

"Harking back to the adjustment I spoke of, there is, for instance, the matter of property, treated by Fr. Miller. The problem goes back to Esau; it is old, it is not of yesterday. It is one thing to combat greed in the abstract or to condemn it in others; it is quite another to know some of us are not immune against greed in its ugliest forms merely because we have had no opportunity to indulge in it.... It is not a positive virtue to remain free from it simply because we lack opportunity to exercise our evil inclinations, to yield to the weakness of the human heart. Granted opportunity, many would yield to this weakness. Therefore you have got to watch yourself.

"I like the Central Verein because it says these things to its own people first. Because it insists that they come into court with clean hands.

"I appreciate too that the Central Verein, refusing to compromise with things as they are, and likewise refusing to merely criticize them negatively, urges a Christian system of philosophy and economics.

"I also like the Central Verein because it has seen things practical and has engaged in them. Because it uses admirable judgment in its pursuits. Because it sees also the far sky-lines. Because it is interested in starting an everlasting city and not one condemned to ruin from the beginning....

"I have come to you and I am with you, to let you know you are in the house of friends."

Let Us Join in the Prayer!

Before long the members of the various societies composing the C. V. will be called on to elect officers for the ensuing calendar year. Having frequently insisted on the duty of members to elect sincere, capable and unselfish men to office, we now desire to recommend to the consideration of our readers the following statement on the same subject by Rev. H. G. Riordan, of the faculty of St. Francis Seminary, Milwaukee, writing in the *Salesianum* for July:

"We frequently come across Catholic organizations having at their head Catholics who are married to non-Catholics. Perhaps this is as it should be; perhaps it is a proper way of manifesting a breadth of spirit; perhaps it is a means of attracting a non-Catholic partner to the Church. On the other hand, perhaps it is placing a premium on mixed marriages, and, when the last word is said, the Church not only frowns upon mixed marriages as dangerous enterprises, but she really forbids them. Anything which directly or indirectly condones this risky compromise does not run parallel to the grain of the Church.

"In practically all societies and organizations within the Church a foremost purpose is to gather into close association the best of the truly faithful, thus increasing their confidence in what their religion means to them, and causing them to see a reflection of their own spiritual integrity in the personality of their Catholic neighbors. For this very reason they ought to be headed by true Catholic leaders, even though other types are admitted into the ranks of the organization.

"It is a truism that the admission of any weak Catholic into a society—whether to strengthen his fidelity to the Church or to increase the membership of the organization—very seldom strengthens the society or increases the sense of satisfaction of its members. We have, within the Church, societies and organizations whose spirit has been diluted, not to say de-Catholicized by an influx of members who are anything but moral assets to the organization. After all, the devoted Catholic man or woman cannot be expected to persevere in very much enthusiasm over belonging to a society half of whose members have been admitted for the purpose of salvaging them from the mire of their own folly.

"Worse, if possible, than the foregoing situation is the one in which aspiring politicians and professional men and business men join a Catholic association and work themselves into the limelight, purely for the purpose of advancing themselves economically. If such self-seeking Catholics would seek to elevate other members of the society along with themselves there might be fair justification for such political activities. The case is invariably far otherwise. Once they have bound their fellow members to them, the very selfishness insincerity of such members prompts them to purchase added patronage through extending their favors to clients outside of and even inimical to the Church.

"We pray for a housecleaning in more of our Catholic organizations."¹

The title expresses our last thought on the subject.

¹) Loc. cit. p. 31-32.

Credit Union Notes

The introduction into India by Missionaries of the institution known in our country by the not entirely fortunate name of Credit Union has repeatedly been referred to by us. Here is an authoritative account of its operation in the Chota Nagpur Mission, from a pamphlet on "Catholic Social Action" published by the Indian Catholic Truth Society.

"Chota Nagpur possesses what are known as 'Co-operative Credit Banks', which pool the resources of the Catholic ryots and furnish them with cheap credit in time of need. The Chota Nagpur Co-operative Credit Bank, organized under the direction of the Belgian Jesuit Fathers, covers the entire Chota Nagpur region. Every village maintaining a Catholic catechist is entitled to have a branch unit of the Bank, the catechist acting as local secretary. The capital comes from the membership fees (paid in rice or cash), plus the small interest collected from the borrowers. The borrowers are the members of the local units, who must be good Catholics, recommended by the village elders as industrious and temperate. If the borrower can convince the local secretary that his needs are real and that his request for a loan is justifiable, the secretary advances him the sum required. The interest charged is usually around six percent, though sometimes considerably higher, but in any case much lower than the rates demanded by the professional lenders.

"Side by side with the Bank, there is operated in Chota Nagpur the Catholic Co-operative Stores Society under missionary direction. This society buys at wholesale prices the tools, seed, cloth, domestic utensils, etc., needed by its members, and furnishes them at prices eliminating the middleman's profits."

Thus is Raffeisen's idea made to serve the cause of Him who had "compassion on the multitude."

* * *

One more C. U., recently established in Holy Family parish, St. Louis, was represented at the August meeting of the Mo. Cath. Credit Union Conference. This group at the time numbered 70 members, and had share deposits totaling \$413.00, of which \$400 had been bespoken as loans,—a most remarkable development, since ordinarily a C. U. must operate for a number of months before its loan service is properly patronized.

While discussion elicited prudent advice for the new C. U. respecting a loan about to be granted, it also concerned itself with possibilities for services the Parish C. U.'s could grant members in the matter of loans that might be obtained under the Federal Home Loan act.—The Conference at present is endeavoring to obtain statistical compilations regarding membership, resources and activities of the component units.

* * *

The recent annual convention of the N. Y. Branch of the C. V. adopted the following terse resolution on Credit Unions:

"We again urge study of the Credit Union, an aid of proven value to those in temporary want and a means to save them from the necessity of borrowing from sources that drain their earnings. Credit unions established in parishes have succeeded in encouraging thrift while fostering and developing solidarity among parishioners."

Continuing a policy inaugurated when St. Alphonsus Parish Credit Union was organized, the Messenger of this important Redemptorist parish in the city of Chicago publishes each month a page of information pertaining to the operation and achievements of the "Peoples' Bank." The matter is well chosen and adapted to create interest and confidence in the Parish Credit Union.

Catholic Youth

Both the Catholic youth movement and the organization of Catholics along vocational lines is exemplified by the "Jeunesse Maritime Catholique", which has its headquarters at Saint-Malo. The elite of the Catholic seafaring youth of France are being trained to act as the leaders of a movement which will safeguard and intensify the Faith of the seafarers. Month by month in the J. M. C. newspaper *La Jeunesse Maritime* appear criticisms of films, books, sports; articles on current maritime affairs; vigorous propaganda in furtherance of the study circles and other associations by means of which the J. M. C. is penetrating into the very heart of maritime France.

* * *

It is significant that a chief objective of the Young Men's District League of Cole, Osage and Maries Counties, Missouri, of which Father Jos. A. Vogelweid of Wardsville is Spiritual Director, prevention and correction of leakage from the Church, is likewise given considerable prominence by spokesmen for a Catholic Youth Movement in South Africa. *The Southern Cross*, of Capetown, not only comments editorially on the proposal but prints a communication from a youthful correspondent dealing with "the problem of the Young Catholic." A keynote struck in both instances is, in the editor's language:

"A dangerous chasm lies between trusting and disillusioned youth and the 'terra firma' of a true knowledge of life and its values. It is no exaggeration to say that our Catholic boys and girls who have left their school days behind them can no more do without the guiding hand and the helpful word of advice of their pastors than birds can fly without wings... When our correspondent speaks of a 'leakage' it is not a question of Catholics embracing any of the many forms of Protestantism: it is a question of their falling victims to the paganism to which Protestantism has yielded so much ground."

The correspondent himself urges not only application by local groups to the problem of 'leakage' and other related tasks of Catholic Action for the benefit of young people, but envisions a larger movement as well. He declares:

"If there are people who think it high time that some big Catholic youth movement were set afoot, they had better move quickly. Catholic children are leaving school every year. Numbers of the rest have become too deeply involved to save."

A thought amplified by the editor thus:

"The more time we lose in organizing the Catholic Youth Movement, the more souls we lose. The Movement has done immense good in Holland and Germany. It is *the* movement of the day. The bishops and pastors of the countries we have mentioned know that there is one way, and one way only, of saving the faith of their Catholic youth, and that is by keeping them together from the moment they leave school until they have reached the safety of the married state or whatever state of life they will choose for themselves—that dreaded 'space between'."

Conditions in our country do not parallel those existing in other countries entirely. Nevertheless it would be folly to assume the dreaded "space between", recognized to exist not merely in Europe but also in South Africa, is absent in America.

Study Clubs

While we here in America have not progressed far beyond the stage of recommending the organization of Study Clubs, the Report of the Twenty-Fourth Annual Meeting of the Catholic Social Guild of England records an increase in the number of these institutions conducted under its auspices from 149 to 212. It is admitted, on the other hand: "That this important work is not of itself remunerative is shown by the fact that subscriptions often tend to fall even in areas where Study Clubs show growing activity."

The resourcefulness of these Study Clubs is said to be remarkable. "But," said the chairman, addressing the annual meeting, "I believe that we should do more to help them by syllabuses prepared on existing and available text-books. More and more study circles are finding tutors, thanks in great measure to the Catholic Workers' College and the seminaries. This matter touches the vital need for social study among the Catholics of higher education. The professional and employing classes need social direction just as much as the working classes, and on the other hand the Guild needs the experience of men with technical, economic and business knowledge. This social apostolate for all classes has been urged by the Holy Father and it is therefore encouraging to record that twelve convent schools and one boys' school take our School Examination Courses, while some eleven other boys' schools provide social preparation by other methods. Steady work is being done in six seminaries and there are Study Clubs in four universities."

The Pittsburgh convention of our organization has once more urged members to organize and conduct Study Clubs; ably conducted, they are certain to aid toward the end Pius X. had in mind when he declared:

"Just because the grave problems of the social life of the present day demand a prompt and sure solution, every one is keenly desirous to know and understand the various ways in which these solutions are practical. Discussions of one kind or another are becoming more and more numerous, and are readily spread abroad by the press. It is therefore supremely necessary that Catholic activity should seize the opportune moment, should advance courageously, should bring forward its own solution and urge the recognition of it by means of a strong, active, intelligent and well organized prop-

aganda, so as to be able to confront directly the propaganda of the enemy."

* * *

Long devoted to the interests of the rural population, Mr. Joseph M. Sevenich, of Milwaukee, editor of *Der Landmann*, and contributor to the *Catholic Herald*, of the same city, is also interested in study clubs. He has instituted a number of these circles in Milwaukee, with that at St. Anne's parish as a sort of nucleus, and is eager to spread the movement in rural communities.

In a department he conducts in the *Herald*, entitled "On the Farm", Mr. Sevenich, a member of the C. V. of Wisconsin, recently treated of "Rural Study Clubs", declaring in part:

"It is not the duty of the parish priest to start a study club; such a club must spring from the rank and file of the farmers, for, after all, profitable farming is their business. Farmers who desire to enlist the help of the parish priest in any legitimate undertaking for their own betterment will always find the latchstring at the entrance of the parsonage, and the priest willing to lend a helping hand."

Another worthwhile consideration—the advisability of making a beginning with a small group—is advanced by Mr. Sevenich thus:

"The day when all men of a parish will be ready to join a study club is far distant; it may never dawn, and it is useless to wait. The strength of an organization does not lie in the number, but rather in the good will and the determination of conscientious men, though few in number."

Yet another of several excellent suggestions reads:

"Well informed farmers can do much to correct false policies which are bound to creep into organizations. But they must stand together and have the courage of their convictions. To obtain the necessary information for our guidance, let us have study clubs, and let us do our own thinking instead of relying on the judgment of others whose motives and principles are not ours."

Rev. Christian H. Winkelmann, Bishop-Elect

A priest after the heart of a Msgr. Muehlsiepen, a Msgr. Abbelen, of Fathers Goller, Faerber, and other outstanding characters of a few decades past, and withal a man of the present, with a keen sense of its needs, is the Holy Father's choice for Auxiliary Bishop of St. Louis. A priest, moreover, deeply influenced by that venerable patriarch, Rt. Rev. Msgr. F. X. Willmes, now of O'Fallon, Mo., himself one of that earlier group though not so frequently spoken of. This is Father Christian H. Winkelmann, whose selection was announced August 15, and whose consecration is to take place November 30.

Humble and efficient, a true shepherd of souls, a deeply pious man, energetic, an excellent administrator, Father Winkelmann, aged fifty, comes well prepared physically, spiritually, intellectually to his high office. Assistant to Msgr. Willmes for fifteen years, he spent the next 7 years as pastor of Sacred Heart parish, in Richfountain, Osage County, there passing through the school of the cure of souls in rural districts, and later accepted the arduous post of pastor of St. Francis de Sales parish, large, important, burdened with debt,

twice orphaned, by the death of Msgr. Holweck and Father Waeltermann. And in every position he has held he manifested qualities needed for the performance of the duties that will devolve upon him.

A Life Member of the Central Verein of several years' standing, Father Winkelmann is, with his brothers, responsible for the inscribing of his father, the late John Winkelmann, as the first in the Memorial list maintained by the C. V. More significant however is the constant devotion to our undertakings, evidenced most signally by his services as Moderator, for a number of years, of our young men's movement, designated for a time as the Gonzaga Union. The Central Verein has, for all these reasons, due cause to wish the Bishop-Elect God's blessing upon the administration he is about to assume.

Msgr. John Ryan

With the intention of preventing a Resolution in favor of a minimum wage, the rumor was circulated during the convention of the Federation of Catholic Societies, held at Louisville in 1911: "Father Ryan's book on the Living Wage will be put on the Index." Ridiculous as the allegation appears today, there were those who believed it. In fact, Father Ryan was not invited to address a meeting of the A. F. C. S. until 1916.

From about that time he was considered quite orthodox and safe; in fact, the Catholics of the country became proud of their Dr. John A. Ryan, who had established for himself so enviable a reputation as a Catholic sociologist. The Church has now, as it were, set the stamp of approval on his services to the cause of Social Reform by adoption into the household of the Holy Father. While he will be known henceforth as Monsignore Ryan, we know Dr. Ryan will ever remain the same unassuming protagonist in the cause of social justice he has always been.

† Father Herman Heuser

Although the rank and file of the Central Verein may not have known much more of the late Father Herman Heuser than his name, "this great German American priest", as he is called by the *Catholic Citizen* of Milwaukee, was a genuine friend and promoter of our cause. Practicing, as he did, self-effacement, and entirely devoted to his duties and his studies, he participated in none of our conventions, addressed none of our meetings, while he contributed generously, even though he was not called on to do so, to each and every fund inaugurated by our organization. Moreover, the deceased addressed words of commendation and encouragement to the Bureau on more occasions than one.

At present, it is not possible for us to say anything more regarding Father Heuser than has been reported in the Catholic press. But we intend to foster his memory. Father Heuser brought honor to the people from which he had sprung; a native of Germany, he served the Church in America with a devotion so single that men wondered and admired. Catholic literature will ever feel indebted to Father Heuser for the encouragement he granted Canon Sheehan of Doneraile: his first great novel, "My New Curate", was printed in the *Ecclesiastical Review*, whose editor this German American priest was for so many years.

With the C. V. and Its Branches

Instructive Convention Conducted by California Branch

The California Branch of the C. V. has had the good fortune of obtaining affiliation of a new society during the past twelve months, the St. Bonifatius Männerchor of San Francisco. Its roster is also noteworthy for the circumstance that it contains the names of two Kolping Societies, the one of San Francisco, the other of Los Angeles. The Federation at present numbers ten societies, located in San Francisco, Oakland, Sacramento, San Jose and Los Angeles.

These facts were reported at the annual convention conducted in St. Francis parish church and hall, San Francisco, September 3rd and 4th, to which, moreover, all affiliated units had sent delegates. A particularly encouraging feature was the participation of the Bishop of Sacramento, the Most Rev. Robert J. Armstrong, who presided on the throne at the solemn high mass celebrated on the 3rd by the Spiritual Director, V. Rev. Novatus Benzing, O.F.M., Provincial of the Santa Barbara Province, and addressed the mass meeting held in the evening of the same day.

While the Rev. John Zimmermann, S.V.D., missionary in Japan, lately returned, delivered the sermon at the high mass, the program for the mass meeting provided addresses, in addition to that of the Bishop, by Mr. Carl Nissen, chairman of the committee on arrangements; Dr. Maximilian A. Buchner, President of the federation; Mr. Anton J. Dorndorff, Sacramento; Hon. Thos. P. Scollan, member of the City Council of Sacramento, and the Spiritual Director, Rev. Martin Knauff, O.F.M. Following delegate meetings conducted in the afternoon of the 3rd and the morning of the 4th, the convention adjourned after a banquet held in the evening of the latter day.

The resolutions adopted treat of loyalty to Our Holy Father; the canonization of Albert the Great and his elevation to the dignity of Doctor of the Church; persecution of the Church in Russia; Catholic Action; Christian conduct of life; civic duties; Catholic education; temperance; study and practice of the German language; the Catholic press; Cath. Missions; lay retreats; contra-moral birth control; unemployment,—the last expressing appreciation of the efforts of the present Administration to provide employment.

Special stress was laid during the discussions on the need for inducting Catholic young men into the federation, and the efforts conducted in a number of dioceses towards organizing Catholic boys and youths in parishes, under the title of "Catholic Youth Organization", welcomed. The society and parish of St. Boniface, San Francisco, having announced their willingness to entertain next year's convention, the invitation was accepted. The officers are: Spiritual Director: Rev. Martin Knauff, O.F.M., Phoenix, Ariz.; Asst. Spiritual Director, Rev. Henry Busch, S.J., San Jose; President: Mr. Maximilian A. Buchner, M.D., San Francisco; Vice Presidents: Ant. Stangl, San Francisco; Martin H. Meyer, Sacramento, and Joseph Geiger, Los Angeles; Rec. Secy.: Ludw. Schoenstein, San Francisco; Corr. and Fin. Secy.: Albert J. Miller, Oakland; Treas.: Peter Schiefer, San Francisco; Directors: E. Kirchen and Charles Blender, San Francisco, and Matth. Schirle, San Jose.

Stirring Addresses and Discussions Mark N. Y. Branch Convention

Following quickly upon the annual convention of the C. C. V. of A. and N. C. W. U., that of the New York State Branches, conducted September 2-4 at Brooklyn, offered opportunity to convey the instruction and inspiration imparted by the former to the second gathering of delegates while yet undimmed by the lapse of time. Moreover, priests and lay men and women, many of whom had not attended the Pittsburgh meetings, brought to the Brooklyn assembly a measure of zeal and inspiration which, together with the leavening power of the Pittsburgh congress, elicited evidences of a willingness of heart and mind to continue devotion to Catholic Action that augurs well for the activities of the organization for the coming months. This combination of the two inspiring influences was well exemplified in some of the most impressive features of the convention, addresses delivered and reports presented by participants at the Pittsburgh congress as well as by priests and laymen who had not attended that gathering.

Truly impressive was the sermon delivered by the Rt. Rev. Msgr. George A. Metzger, of Woodhaven, L. I., at the Pontifical High Mass, celebrated in All Saints church by the Most Rev. Amandus Bahlmann, O.F.M., Bishop of Santarem in Brazil; no less so, however, the stirring, timely address of the V. Rev. A. J. Muench, S.Sc.D., St. Francis, on Social Reconstruction, in the course of which the speaker did not hesitate to correct the erroneous impression that the "New Deal" corresponds closely to the demands expressed by the Holy Father in "Quadragesimo anno." Instructive and encouraging were the addresses delivered by Bishop Bahlmann, Mr. Nicholas Dietz and Dr. A. G. Maron, both of Brooklyn, the latter President of the N. Y. Branch of the C. V., and Rev. Dr. Albert G. Regensburger, D.D., O.M.C., Syracuse, Spiritual Adviser of the Branch. Other noteworthy features were the Messages submitted by Presidents Maron and Mrs. Mary Filser Lohr, the latter for the Women's Union; the report on the C. V. convention by Mr. William J. Kapp, N. Y. C.; that on the efforts of the Committee on Legislation, presented by the chairman, Mr. Peter M. J. Clute, Schenectady; Rev. Dr. Muench's discourse on the Central Verein and the endeavors of the Central Bureau; an address by Rev. Jos. D. Ostermann, Rector of the Leo House, on the operation of that hospice; remarks by the pastor of All Saints', Rev. John M. Molz, on the C. V. and the convention, and the plea presented by Rev. Dr. Steines in behalf of the Catholic press, but more particularly of *Aurora* and *Christliche Woche*, *The Echo*, and *Central Blatt and Social Justice*.

Similarly, too, the declarations drafted by the Committee on Resolutions and their discussion, led by Rev. Albert Regensburger, Mr. Joseph Dengler, N. Y. C., and Judge Philipp H. Donnelly, Rochester, served to instruct and inspire the delegates. They treat of: loyalty to Our Holy Father; Catholic Action; the Recovery Act; the Social Question; credit unions; education; charity; Christian marriage, and the Catholic press.

Since the Rochester Federation is to be host to next year's convention of the C. C. V. of A., it will also at the same time harbor that of the State Branch. Rev. Albert, O.M.C., continuing as Spiritual Director, the following officers are to guide the organization during the year: A. G. Maron, M.D., Brooklyn, President; Peter J. M. Clute, Schenectady, Charles Trott, Rochester, Jos. B. Jermann, Ridgewood, L. I., Mar-

cellus Eichenlaub, Syracuse, and Mrs. Mary Filser Lohr, N. Y. C., Vice Presidents; Carl J. Weiss, Schenectady, Gen. Secy.; Alois J. Werdein, Buffalo, Asst. Gen. Secy.; Henry Bick, Sr., Utica, Treas.; Charles Stickler, Poughkeepsie, Marshal; Jos. B. Buschwinger, Troy, Historian. Mr. Nicholas Dietz, of Brooklyn, is Honorary Vice President.

Congratulations were extended Rev. Fr. Albert on the recent fiftieth anniversary of his religious profession, and a resolution adopted on the death of Charles Korz, late President of the C. C. V. of A., and former President of the State Branch, characterizing him as a valiant Catholic leader of great humility.

It is worthy of notice that the mass meeting was conducted in All Saints church, the Blessed Sacrament, indeed, having been removed. An implicit recognition of the true nature of Catholic Action and the devotion of our organization to it.

The C. V. Conference on Problems of Youth

Fort Wayne, 1931, St. Louis, 1932, Pittsburgh, 1933—these cities and dates mark three conventions of the C. C. V. of A. at which special conferences on problems of Catholic youth and their organization were conducted. Eminently worthwhile, these gatherings may well be assumed to have established a precedent that should be followed systematically in future.

In the sketch of the convention printed in our last issue, little more than mere mention could be made of the meeting and the addresses delivered by Nicholas Dietz, Ph.D., and Rev. Jos. Vogelweid. The meeting as such however deserves additional notice. Approximately 200 delegates were in attendance, the Resolutions Committee for instance having suspended its deliberations to enable its members to attend the session, conducted under the presidency of Mr. Fred A. Gilson, Vice President in charge of young men's organizations.

Unfortunately, lack of time prevented a discussion of the papers presented by the speakers, on "Looking to College and University Graduates for Leadership" and "What Think You of Youth of Today?", since the program called for reports from the State groups interesting themselves in the fostering of youth organization. "Especially gratifying," writes Mr. Sylvester Dulle, Secretary of the meeting, "were the reports from the following states presented by the delegates named: Connecticut, Paul Derbacher, of Hamden; Illinois, Fred A. Gilson, Chicago; Missouri, Arthur Vogel, Jefferson City; Texas, Rev. P. John Nigg, O.S.B., Lindsay; Wisconsin, Alvin A. Watson, La Crosse...."

A further matter demanding attention was the report of the committee appointed a year ago to suggest possibilities for training for leadership, submitted by Mr. Fred A. Vogel. It analyses a number of difficulties to be met and emphasizes the opportunities enjoyed by Catholic High Schools, Colleges and Universities to instill in students a sense of duty regarding Catholic Action and leadership so that they may later exercise leadership among other young men.

An appeal addressed by Vice President Gilson especially to the Presidents of the State Branches and the appointive representatives of the young men's movement, urging the fostering of the "cell" idea and of study clubs—the two can readily be reconciled—and an encouraging statement by President W. Eibner rounded out the session, remarkable for sustained interest displayed by priests and laymen alike. The Pittsburgh conference continued what had been begun by its predecessors. That at Rochester in 1934 should carry us definitely farther on the way towards a "young men's movement."

Resolutions

Adopted by the
57th General Convention, Cath. Central Verein
of America
Held at Pittsburgh, Pa., Aug. 18 to 23

(Concluded)

Slum Clearance

The slums, as those fastnesses of modern cities sheltering and fostering destitution, immorality and crime, are called, are the result on the one hand of that usury of which Leo XIII says it continued, although frequently condemned by the Church, to exploit the masses. On the other hand their existence must be attributed to the observance of the doctrine that public authority must not interfere with the economic affairs of the citizens. The slums are furthermore the result of exploitation of the workers by industry, of the refusal of employers under the system of *laissez faire* to admit their responsibility for the welfare of the workers employed by them.

The detrimental influence of slums on the moral and physical well-being of those forced by circumstances to live in them must be evident to everybody. Love of our neighbor no less than social justice and social charity, let alone wise counsels of self-interest, demand abolition of these ugly and dangerous sores disfiguring so many American cities. Slum clearance should be one of the foremost demands therefore of any program of Catholic Action which, according to the definition of Leo XIII, is nothing else than that "beneficent Christian movement for the welfare of the people," in which we may not neglect to participate.

The present time should be especially opportune for the inauguration of practical steps intended to achieve the purpose referred to. Many millions of unemployed men cry for work, while slum properties have deteriorated even below the already low standards of former years. The National Industrial Recovery Act makes possible loans to municipalities for permanent improvements of this nature. Moreover, the National Conference on Slum Clearance conducted in the city of Cleveland early in July indicates we need not engage in this endeavor singlehanded, but may rely on the cooperation of others, animated by convictions similar to those dictating our own course.

It is our opinion that every family should be granted the possibility of occupying a home worthy of the name, and not merely the possession of a miserable shelter in which the ideals that sanctified the house of Nazareth may be realized only in exceptional cases.

However, slum clearance need not be left entirely to public authority. Wealthy individuals, corporations and cooperative associations organized for this purpose may accomplish a great deal in this particular field of endeavor. While it may be necessary at the present time to call on public authority to attack an evil of such long standing, we should not lose sight of the desirability of individual initiative and the possibilities open to mutual help in the field of slum clearance. A problem that concerns Catholics in a particular manner, because so many of the poor, frequently newcomers to our country, whom circumstances compel to dwell in slums, are of the household of the Church and should therefore be particularly dear to us.

Parish Credit Unions

The prompt reopening of practically all the Credit Unions of our country after the enforced Banking Holiday of last March, and the continued functioning even of those whose funds were tied up in closed banks, is a most remarkable proof of the solidity of these cooperative thrift and loan associations. Their recognition, moreover, in a Presidential proclamation and in several pieces of federal banking legislation, as well as

their growth, indicates the importance to which they have attained. This growth should be increased with the aid of the Enabling Act lately passed by the Legislature of the Commonwealth of Pennsylvania.

While we have consistently, at least during the past decade, urged upon our members study and promotion of Parish Credit Unions particularly, we cannot fail to observe the comparative lack of appreciation of the value, for savings and loan purposes, of these associations. And this in spite of the fact that, to go no further, even the Parish Credit Unions established within the sphere of influence of the Central Verein are a striking proof of this value. Moreover, the needs of the people at present, their enforced re-acquaintance with the value of money, and the proven stability and helpfulness of true cooperative societies underscore in advance the plea we now repeat.

Thousands of individuals and families are compelled by the emergencies of life to seek small loans. Finding themselves in straitened circumstances as a result of sickness, unemployment, or some other unfortunate condition, many have recourse to money-lenders who grant loans at usurious, though perhaps legal rates of interest. Like the Industrial Credit Unions Parish Credit Unions are a boon to persons and families in need of financial aid for remedial and provident purposes. They have successfully assisted thousands back to freedom from indebtedness and to financial recovery. They are an asset of unquestionable value to the parishes in which they operate and contribute greatly to the solidarity of the parishioners.

Therefore the Central Verein invites and urges priests and lay men and women to seriously approach the question of founding Credit Unions in their parishes. And we further earnestly recommend that Parish Credit Unions form Catholic conferences for the study and discussion of the ethical principles and practical problems involved in their transactions.

Education to Temperance

Self-indulgence is always characteristic of an age that glories in material progress, and as a result of it virtue is weakened and morals fall into decay.

Whilst we never expected good results from the compulsory abstinence enjoined by the regime of prohibition, we are seriously concerned with the failure of education to inculcate respect for the virtue of temperance.

Temperance is not identical with abstinence. As one of the cardinal virtues, it has the function to moderate our use of the gifts of God that bring enjoyment to the senses, and thus hold self-indulgence in leash, for without it, there can be no self-discipline and, in consequence, no formation of strong character.

We urge our members to avail themselves of every opportunity to teach by word and example the importance of practicing temperance, and we emphatically recommend that our educational institutions and our societies stress the necessity for youth to live up to exalted ideals of this virtue, so indispensable for their physical and, above all, moral development.

Centenary of the St. Vincent de Paul Society, and Frederic Ozanam

The Catholic Central Verein of America desires to take official cognizance that this year of Grace 1933 marks the centenary of the founding of the St. Vincent de Paul Society. To this illustrious organization, dedicated to ideals so exalted, and blessed by Almighty God in so singular a manner, we, as laymen, interested in the promotion of social betterment, associating with charity the high ideals of social justice, extend our most heartfelt congratulations. To which we add the prayerful wish that God will continue to prosper the labors of this society.

We understand that this centennial year of the Vincentians has occasioned the inauguration of a movement to raise to the honor of our altars the noble founder of the St. Vincent de Paul Society, Frederic Ozanam. As is true of the works of all of God's elect, the good

wrought by this inspired and energetic layman lives after him. If it so please Divine Providence, we hope the process of ultimate canonization of Frederic Ozanam may meet with a speedy and successful issue.

Social Study and Action: Our Tradition and Objectives

Writing to the Archbishop of San Francisco, the Most Reverend Edward J. Hanna, His Excellency the newly arrived Apostolic Delegate, the Most Reverend Amleto Giovanni Cicognani, emphatically stressed the need of serious and continued study of the Social Question—that vast complex of moral, social and economic problems so sorely perplexing mankind. Moreover, the Bishops of the Administrative Committee of the National Catholic Welfare Conference, in their "Statement on the Present Crisis", recently issued, named a number of such problems, urging their discussion. The document declares:

"These and many other questions receiving public attention can advantageously be studied by leagues, societies, and groups, according to their capacity, but naturally the emphasis will be placed on the moral aspect, which is the supreme concern of the Church."

The Catholic Central Verein of America welcomes these exhortations, as impressing anew upon the Catholic people of the country the duty to concern themselves seriously and in an intelligent manner with the great Social Question, and that from the viewpoint of Catholic teaching. We appreciate the timeliness of these admonitions, accentuated by the unfortunate developments of the past seven years.

But we also urge on our members their observance, since they again affirm the value and urgency of one of our chief purposes—social study as a preliminary to intelligent Catholic Social Action: Long devoted to the discussion of social problems, our organization a quarter of a century ago decided on a well-ordered, planned propagation of Catholic Social Action among the branches, societies, and members constituting the Catholic Central Verein. The inauguration of our Committee on Catholic Action, until recently known as the Committee on Social Propaganda, and the founding and development of the Central Bureau as an institution intended to promote the purposes referred to, are outstanding evidences of the intention of our leaders and members to pursue their task systematically, thoroughly, and constructively.

The same aims were, and are, served by "Central Blatt and Social Justice"; the "Bulletin" of the National Catholic Women's Union; the more than 110 different Free Leaflets published by the Bureau, of which upwards of three and one-third millions of copies have been judiciously distributed; the weekly Press Bulletin Service, now in its twenty-first year; the numerous brochures; and uncounted lectures as well as courses of Social Study, the latter dating back to 1909, to say nothing of the social character of the discussions conducted during Society and District League meetings, the conventions of State Branches and of the C. V. itself. Nor should the Resolutions on so many important subjects formulated by them be overlooked, nor the many successful endeavors engaged in with the intention of assisting the progress of wholesome social legislation.

In view of these facts we may well speak of a definite tradition pursued and fostered by the Central Verein and its branches. In fact, our organization represents a distinctive school of Catholic Social thought, related to the Christian Social School and Christian Solidarism. Consequently, and apart from all other considerations, the Central Verein has made its own the great encyclicals of Leo XIII, Pius X, and Pius XI. With them we believe in the necessity of a reformation, a reconstruction of society.

With these considerations in mind, and encouraged by the pronouncement of the Bishops of the Administrative Committee, we plead with our members to foster intelligently and energetically knowledge of the need and means of Catholic Social Action and to devote

themselves systematically to the attainment of this purpose. While we commend the numerous social endeavors engaged in by societies and Branches affiliated with the C. V., we particularly urge that everywhere select groups, including youths participating in our movement, apply themselves to social study, general apathy and indifference notwithstanding. Let them make use of "Central Blatt and Social Justice", which, as was recently declared, "lends itself better than any other publication in our country to the right study of the Social Question." With this as a starting-point, our members should be able to make this year of jubilee of the Central Bureau and of our journal a fruitful one for the attainment of a purpose so urgently recommended to all American Catholics. Observing these recommendations they will add to the prestige of our organization by thus setting before their fellow Catholics an important reason for the continuance and development of the Catholic Central Verein of America.

\$500 for the Manchurian Relief Fund

At the Pittsburgh convention the President of the Minnesota Branch of the C. V., Mr. Wm. A. Boerger, presented \$500 for the Harbin Refugees Relief fund as the result of an appropriation made by the Branch and contributions by constituent societies and members. Another offering tendered the fund on that occasion is that of \$23, a gift presented to the retiring President, Mr. W. Eibner, but surrendered by him to this charity. At the close of September the fund totals \$3,145.46.

While all contributions are listed in the financial reports appearing regularly in this journal, the following donors and their gifts are mentioned by way of encouraging societies and individuals to aid this undertaking: Cath. Women's Union of Allegheny Co., Pa., \$40; Mission Workers of the Little Flower, N. Y. C., \$64.39; Christ. Mütterverein z. St. Joseph, N. D., \$20; Rev. N. N., Mo., \$20; Perpetual Help Benev. Soc., St. Louis, \$25; St. Boniface Ben. Soc., St. L., \$18.22; through *North Dakota Herald*, Dickinson, \$8 from individuals, besides the sum from the Society of St. Joseph; N. N., Wis., St. Nicholas Soc., Egg Harbor City, N. J., Connecticut Section, N. C. W. U., Branch 91 Western Cath. Union, St. L., St. Joseph Soc., San Antonio, and St. Peter's Soc., Kingston, N. Y., each \$10; St. Joseph's Soc., Marienthal, Kas., \$6; St. Joseph Soc., Fredericksburg, Tex., St. Joseph's Sick Ben. Soc. No. 1, Newark, N. J., St. Joseph's Kr. U. Ver., Yorkville, N. Y., St. Ann's Soc., Tacoma, Wash., Mr. Chas. F. Hilker, Indiana, and Rev. C. M. Denner, Mo., each \$5.—Individuals and societies have added smaller but no less welcome gifts.

The Executive Committee of the C. V. approved the suggestion, submitted at the Pittsburgh convention, that collections for the fund not only be continued but that special efforts be made to consummate the undertaking. The work should be fostered energetically during the coming fall.

Federation 'Bulletins'

It is with a degree of regret we learn from the 'Official Bulletin of the Catholic Union of Illinois', a quarterly, that its June issue terminates the career of this publication.

Published by the Union's Organization Committee, it has undoubtedly served the useful purpose during these

years of stress of keeping alive the spirit of solidarity in the organization and its various branches. In this connection we must mention Mr. A. A. Rothmann, of Bloomington, to whom was entrusted the task of editing the 'Bulletin' during the three years of its existence. The officers of the Union contemplate to issue instead from time to time news sheets, to be sent to Catholic newspapers in the State of Illinois and any local or community paper willing to print the information supplied.

On the other hand, the recent convention of the N. Y. State Branch decided to publish a bulletin with the intention of reaching affiliated societies and members. We welcome the venture, and hope it may be carried out successfully.

As the outstanding example of a publication of this nature, we must mention the 'Verbandsbote' of the Catholic Staatsverband of Texas, a well gotten up quarterly of 32 pages and cover. A copy is sent to each member of the organization, made possible by the membership fee of \$1 a year.

Labor's Duty

It is with considerable satisfaction we take notice of the attitude adopted by this year's convention of the N. Y. State Branch of the C. V. in reminding organized labor that it has obligations as well as rights. One of its declarations declares:

"As the next step towards national recovery, labor should also be compelled to establish a code defining its duties towards industry. It is well that the right of labor to a just wage, reasonable hours of work, and collective bargaining are recognized. But the emphasis should not merely be on rights. Confidence would be established among industrial leaders if labor were held to adopt and observe a code specifying its responsibilities and establishing fair practices to be observed by the workers."

If the "Great Experiment" is to develop into a "New Deal", labor too must undergo a spiritual and moral regeneration. The workers must realize their obligation, not merely towards their employers but moreover towards society and the common weal. Recognize and fully observe the law of equivalence, the basis of a just price and a just wage.

Miscellany

Following a custom established a number of years ago, the National Cath. Women's Union, at their Pittsburgh convention, allowed \$100 towards maintenance of the Central Bureau.

The gift is appreciated all the more since the Union, like so many other organizations, and like the Bureau itself, feels the pinch of reduction of income.

The decision, arrived at a year ago in June, at the annual convention of the Connecticut Branch, to provide for an 'In Memoriam' testimonial for the late Rev. Joseph Schaele, has been carried out. The fee was forwarded to the Central Bureau early in September.

Rev. Fr. Schaele, for many years pastor of St. Boniface parish, New Haven, was a staunch promoter of the C. V. and its State Branch. A poet of no mean gifts, his "Staufenlied", in three volumes, has found a permanent abode in the C. V. Library.

The Secretary, Superior Council of the United States, Society of St. Vincent de Paul, Mr. Edmond J. Butler, has acknowledged the resolution on the centenary of the founding of this charitable association organized by Ozanam in the following communication addressed to Mr. Wm. J. Kapp, President of our New York City branch:

"Permit me in behalf of the Superior Council of the Society of St. Vincent de Paul to extend to the President of the Verein and his associates in the convention our sincere thanks for their cordial cooperation with our Society in honoring its founder and for their good wishes for his beatification."

Mr. Jacob Kornely, long active in the C. V., especially in the Wisconsin Branch, was recently honored by St. Bonaventure Benevolent Society of Milwaukee by being elected Honorary President after years of service.

The resolution adopted at the society's annual meeting, September 11, expresses the esteem in which Mr. Kornely is held and announces that he has been accorded the right to "sit in on all committees existing or to be created in future," and granted the "position of honor on all his future visits" to meetings of the society.

Mr. August Springob was elected President. Delegate to the Pittsburgh convention of the C. V., he had previously attended a number of annual meetings of our federation in that capacity. His late father, Mr. August Springob, was for a number of years Recording Secretary of the C. V.

Writing a few days after adjournment of this year's national meeting of the two organizations comprising the C. V., a member of the regular clergy declared:

"I am still under the spell of that great Convention, of which I had but a few glimpses. Headquarters were indeed a bee-hive of action. So much earnestness and hard work certainly bears out the encomium of Bishop Boyle: 'I like the Central Verein, because they give us not Catholic talk but Catholic Action.' The good spirit of the pioneers still animates these organizations: work, not recreation and enjoyment. Father Mayer's words at the final meeting, impressing on the delegates the importance and meaning of the resolutions, were significant: the Convention is akin to a spiritual retreat and should produce tangible results from translating into action the resolutions that have been drafted and adopted. That again bears out the words of Bishop Boyle: 'I like the Central Verein, because they require first of themselves what they urge upon others.' His words of appreciation will not soon be forgotten."

The Catholic Central Verein during its existence of close on eighty years has been a wonderful influence for good in all that affects Catholic life and practice.

The Lamp

Book Notes

The much discussed volume on "The Rhythm of Sterility and Fertility in Women", by Dr. J. L. Latz, has now been reviewed in the *Catholic Medical Guardian*, of London. The review is both critical and well balanced. Especially the conclusion reached by its author regarding the advisability of discussing the problem in public is worthy of attention:

"Opinions may be at variance regarding the opportunity of a large dissemination of that knowledge, especially in Catholic countries. But in the case of the United States and England, this dissemination seems justified, owing to the many inroads made by the Birth Control propaganda among Catholics. The only difficulty is then not to foster Birth Control mentality while advocating periodic abstinence, but to place married life upon the higher plane connoted by the term 'Sacrament'. Dr. Latz has done so excellently, and we quite agree with the introducer of this book that 'married people cannot read this book without deriving benefits for their minds and hearts, for their bodies and souls.'"

While there are considerations the reviewer has not touched on, one may agree with his finding. We would be inclined to say, however, that, as divorce was permitted to the Jews because of their hardness of heart, thus the knowledge of the possibility "the rhythm of sterility and fertility in women" offers to man and wife, may be disseminated at the present time because of the strong temptation Catholics are subjected to to indulge in worse practices.

* * *

Seppelt, Francis X., D.D., and Loeffler, Clement, Ph.D.

A Short History of the Popes. Based on the Latest Researches. Authorized adaptation from the German by H. A. Frommelt. Ed. by Arthur Preuss. B. Herder Book Co., St. Louis, 1932, VI and 567 pages. Price \$5.00.

The Papacy has played so important and great a rôle in the history of mankind, and its influence on the welfare and the culture of Europe has been such, that no one who would understand the past and the present, the development of religion and civilization since the days of the Caesars, can afford to remain ignorant of the history of the Papacy. Least of all Catholics.

The volume whose title we have recorded is well adapted for self-study or even mere reading during the coming winter months. Moreover, this "Short History of the Popes" will prove a valuable handbook for study clubs, and we consider serious study of the history of the Popes by such groups most desirable. From it evolves a better conception of the Church and her mission, and a firmer belief that she was indeed constituted by the Divine Master, and has ever remained faithful to the obligations with which He charged St. Peter.

F. P. K.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

Joseph Matt, St. Paul, Minn., Vorsitzender; H. B. Dielmann, San Antonio, Tex., Schriftführer; John Eibeck, Pittsburgh, Pa., Präs. d. C. V.; V. Rev. A. J. Muench, St. Francis, Wis.; Rev. A. Mayer, St. Louis, Mo.; Rev. Wm. J. Engelen, S. J., St. Louis, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Nicholas Dietz, Brooklyn, N. Y.; Otto H. Kreuzberger, Evansville, Ind.; F. Wm. Heckenkamp, Jr., Quincy, Ill.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Ein vorbildlicher Mann der katholischen Aktion.

III.

Im Herbst 1928 war Moser, der grosse Freund und Helfer des Priestertums, abgehetzt und übermüdet von der gewaltigen Arbeit, an Herzleiden erkrankt und musste einen sechswöchentlichen Urlaub nehmen. Scheinbar genesen, kam er heim und stürzte sich sofort wieder in seine geliebte Arbeit. Er gewann im folgenden Jahre den ausgezeichneten Kanzelredner Dr. Friedrich Mack aus Luxemburg, den sein Bischof auf ein Jahr für das „Missionsland“ Wien beurlaubte. In der Folge wurden es mehrere Jahre, dass sich Kanonikus Mack der hochbedeutsamen Seelsorge in Wien, diesem Vorposten Moskaus seit 1918, widmete, und ungeheuren Segen durch seine ununterbrochenen, hinreissenden Predigten stiftete.

In dieser Zeit erliess Kardinal Dr. Piffel einen Hirtenbrief gegen die immer frecher auftretenden Freidenker. Folge davon war, dass diese den Kirchenfürsten sogar in öffentlichen Plakaten verspotteten.

Moser liess darauf von 285 wackeren Leuten 156,000 Exemplare des Hirtenbriefes in 925 Gassen Wiens in den Wohnungen gratis verteilen. Und als Papst Pius XI. an das Gewissen der Menschheit appellierte betreffs der himelschreienden Verbrechen der Sowjetregierung von Russland, veranstaltete Moser im Sinne des Heiligen Vaters einen Sühnegottesdienst in der Kirche „Am Hof.“ Die Kirche, an der einst St. Canisius wirkte, war bei diesem Anlass (März 1930) bis auf das letzte Plätzchen gefüllt von braven Leuten, die von ihren Arbeitsstätten weg dorthin geeilt waren, um für die unglücklichen Christen in Russland zu beten, die eine Verfolgung mitmachen, gegen die jene Greuel eines Nero und sämtliche wirklicher und angeblicher Schandtaten des „Kapitalismus“ ein Kinderspiel sind. Der Kardinal stand in vollem Bischofsornat, die Mitra

auf dem Haupte, den Hirtenstab in der Hand, auf der Kanzel und sprach mit seinem machtvollen Organ über die entsetzlichen Leiden der Christen im Land der Bolschewiken. Wie dankte der nach der Andacht Herrn Moser, seinem „besten Organisator“, wie er ihn nannte, für diese prächtige Massenveranstaltung!

Als aber der Kardinal von den Freidenkern neuerdings angegriffen wurde, sekundierte Moser ihm ritterlich. Weihbischof Dr. Kamprath hatte bei der ständigen Quatemberandacht des Canisiuswerkes in jener Kirche den Segen gehalten und von der Kanzel zu den Massen gesprochen. Als er die Kirche verliess, fand er den weiten Platz vor ihr von Menschen angefüllt. Moser hatte aus leeren Fässern neben dem Kirchenportal eine improvisierte Rednertribüne errichten lassen, und von der aus sprach er mit mächtiger Stimme Worte flammenden Protestes gegen die Angriffe auf den geliebten Oberhirten. Stürmische Zustimmungskundgebungen der Menschenmenge unterbrachen fast Satz für Satz die Rede Mosers.

Gegen Schluss seines segensreichen Lebens sollte Mosers Lebenswerk auch noch zur Linderung der Kirchennot beitragen. Er stellte am 13. Mai 1930 den Antrag, das Canisiuswerk solle eine „Notseelsorgestation“ errichten. Eine schwierige Arbeit, eine Kirche in einer unter bolschewikischem Bürgermeister stehenden Grossstadt bauen! Bald fand er einen Bauplatz dazu. Auf der einen Seite der Rand der Grossstadt mit grösstenteils sozialistischer Arbeiterbevölkerung, auf der anderen Seite, malerisch ansteigend, der Hernalser Friedhof, das Gelände vor ihm noch mit „Schrebergärten“ bedeckt, das sollte die Stätte sein, die Moser von da ab oft aufsuchen sollte, bis er — in der kurzen Spanne eines Jahres, dort in jenem Friedhof selber zur ewigen Ruhe bestattet werden sollte!

Im Jahre 1931 veröffentlichte Moser in der „Volksseele“ das grosse Rundschreiben des Heiligen Vaters über die christliche Ehe. Der Kardinal hatte eifrigere Gebetshilfe für die Katholische Aktion gewünscht. Moser antwortete damit, dass er eine nächtliche Anbetung in den Familien mit 1000 Teilnehmern organisierte. „Wenn alle Bischöfe“, bemerkt Msgr. Sykora in seiner Moserbiographie, „in allen Belangen so prompten und grosszügigen Gehorsam fänden, wäre es leichter, Bischof zu sein, als es gemäss Versicherung Kardinal Piffels tatsächlich ist.“ Gegenüber dem Treiben der Sekte der „Ernstesten Bibelforscher“ wurden, unter Leitung des Paters Anselm Wimmer, O.S.M., und Paulus Straub, O.F.M., Bibelkurse veranstaltet. Am 25. September 1931, genau einen Monat vor der Grundsteinlegung der „Herz-Jesu-Sühnekirche“, so sollte die Kirche des Canisiuswerkes heissen, war eine Sitzung des Centralausschusses, die letzte, der Moser beiwohnen sollte. Moser gab sich in den folgenden Wochen derartig der Kirchenbau-Arbeit hin, dass seine

Freunde von seinem Aussehen schmerzlich überrascht waren. Es war ein kalter Spätherbsttag, der 25. Oktober, an dem der Oberhirte feierlich den Grundstein zur neuen Kirche weihte. Moser musste von zwei Herren gestützt werden, so erschöpft war er schon vor Beginn der Feier. Er hatte die Musikkapelle und eine Abteilung des Infanterieregimentes Nr. 2 für die kirchliche Feier gewonnen, was ihr einen besonderen Glanz verlieh. Besonders ergreifend war es, als nach der Grundsteinlegung, Ansprache und Feldmesse des Kardinals das Militär unter stürmischem Jubel der Volksmassen vor dem Kirchenfürsten mit klingendem Spiel defilierte. Abends war im Grossen Musikvereinssaal, dem prunkvollsten und grössten öffentlichen Festsaal Wiens, die Festversammlung des Canisiuswerkes. Moser schien infolge der schön verlaufenen Feier am Vormittag eher gekräftigt als ermüdet zu sein. Teilnahmenvoll sprach der Präsident der Republik, Miklas, mit ihm vor Beginn der Versammlung über sein Befinden. Noch einmal erhob Moser seine Stimme in dem mächtigen Saal, der ihn so oft gehört. Noch einmal ertönte zum Schluss das herrliche Organ des Kardinals, der seinem treuen Moser dankte, dass er der guten Sache bis zum Aeussersten, bis zur vollkommenen Erschöpfung diene.

Am nächsten Tag war Moser bereits ein kranker Mann. Er liess die Seinen in der Zeitung um ihr Gebet bitten und liess sich die Sterbesakramente spenden. Der Kardinal ehrte und erfreute ihn mit wiederholten Besuchen. Moser reiste dann noch zur Kur nach dem berühmten Kurort Baden bei Wien. Das Auto fuhr über Hernals, über den Bauplatz, wo seine Kirche mit unglaublicher Schnelligkeit emporwuchs. Erfreut und doch elegisch gestimmt sah es der grosse Laienapostel und sagte: „Ja, die Kirche kommt aus der Erde heraus, und der Moser geht in die Erde hinein.“ Kardinal Piffel wollte seinem Freunde noch eine letzte Freude machen. Er betrieb beim Bundespräsidenten eine staatliche Anerkennung für Moser, und in kürzester Frist wurde schon dem Schwerkranken seine Ernennung zum Regierungsrat mitgeteilt. Kurz darauf verschlimmerte sich der Zustand Mosers. Eiligst wurde der allzeit getreue und vielverdiente Sekretär Salac ans Sterbebett gerufen und musste die letzten Aufträge seines Chefs entgegennehmen. „Ich sterbe nicht gern,“ sagte er, „da ich noch so viel unerledigt zurücklassen muss, und Sie wissen, welche Pläne mich noch beschäftigt haben.“ Dann gab er noch verschiedene Anweisungen, sogar über die Seitenzahl der nächsten Nummer der „Volksseele“, über die Aufbringung des Geldes für den Kirchenbau u. s. f. Angesichts seiner Kirche, auf dem Hernalser Friedhof, sollte man ihn begraben. Er verzieh allen, die ihn beleidigt hatten, und bat seinerseits alle um Verzeihung, die er „in irgend einer Form beleidigt oder gekränkt“ habe.

Am Freitag, den 13. November 1931, gab der wackere Kämpfer mit dem Worte: „Es lebe Christus der König!“ seine Seele dem Schöpfer zurück. Bei der Beerdigung sah man etwa 300 Priester! Abt Dr. Peichl, O.S.B., nahm die erste Einsegnung vor, dann ging der Zug in die Schottenkirche. Der Präsident der Republik, der päpstliche Nuntius, die Bischöfe Dr. Seydl und Dr. Kamprath, Prälat Dr. Seipel und mehrere Minister, sowie eine unabsehbare Menschenmenge erwiesen dem unvergesslichen Direktor Josef Moser die letzte Ehre. In der Kirche nahm Kardinal-Erzbischof Dr. Piffel die Einsegnung vor, wobei der Chor des Priesterseminars den Gesang besorgte. Als man zur Herz-Jesu-Sühnekirche kam, stand daselbst die Arbeiterschaft des Baues aufgestellt; ein Arbeiter trat vor und legte im Namen aller einen Kranz auf den Sarg. Minister Prälat Dr. Innitzer, unser gegenwärtiger Erzbischof, nahm die letzte Einsegnung vor, und erst bei finsterner Nacht schloss sich die Erde über dem Sarge des wackeren Laienapostels. So ehrt nicht nur die hl. Kirche, sondern auch der katholische Staat echte Katholikenführer, treue Söhne der Kirche!

Das Canisiuswerk aber stand beim Tode seines Gründers gross und segensreich da. 181 Schützlinge desselben waren bereits zu Priestern geweiht. Weitere 30 sollten im gleichen Jahre noch das hohe Ziel erreichen. Das Werk wies im Ganzen 823 Schützlinge auf. Vom Canisius-Werk wurde ein vierklassiges Studentenheim in Wien-Ober St. Veit erhalten, ferner zum grossen Teil das Konvikt in Feldkirch. Die „Quatember-Stimmen“ gingen in 203,000, die „Volksseele“ jährlich in 597,800 Exemplaren hinaus. In mehr als 1500 Familien Wiens war die „Thronerhebung des heiligsten Herzens Jesu“ durchgeführt. 120 „Apostel“ dieser Aktion bereiteten weitere 1500 Familien auf sie vor. Dazu kamen 20 „Religiöse Wochen“, Vortragszyklen in Kirchen und Sälen, die wöchentlichen Canisiusabende, die geistlichen Konferenzen für die „Opferseelen“ und anderes.

Wie konnte nun Direktor Moser das alles leisten? Das Geheimnis seines Erfolges war ausser dem sichtlichen Segen von oben die Persönlichkeit und die Arbeitsweise Mosers. Er lebte und starb buchstäblich für sein Canisiuswerk. Es war sein Standpunkt, nur mit dem Einsatz der ganzen Seele, der ganzen Zeit, der ganzen Kraft könne wirklich Ganzes geschaffen werden. Von der Frühe bis zum Abend und sogar in schlaflosen Stunden der Nacht beschäftigte er sich mit seinem Werke. Er war ein Meister der Propaganda. Mochte man auch über die „Vordringlichkeit“ seines Werkes klagen, er wusste, ohne wirklich grosszügige „Reklame“ liess sich nichts Grosses erreichen. Man hatte in seinem Bureau das Empfinden, im Betrieb einer wohlgeleiteten und tadellos arbeitenden Grossfirma zu sein. Er verstand etwas, was wir Katholiken selten ge-

nug verstehen, er verstand, mit Geld umzugehen. Das verarmte österreichische Volk musste von dem wenigen, das es hat, immer wieder für gute Zwecke geben. Die Reichen geben gewöhnlich nicht viel. Rührend aber ist es, wie gerade in der schlimmen Nachkriegszeit ärmere Kreise mit Opfermut spendeten. Zu seinen treuen Mitarbeitern gehörten vor allen Baron Macchio, der letzte Botschafter Oesterreich-Ungarns am Quirinal. Excellenz Macchio wurde dann auch Nachfolger Mosers in der Leitung des Werkes. Tüchtige Sekretäre waren die Herren Paul Salac und Karl Pabisch. Im Centralausschuss besonders Heerespropst Dr. Ferdinand Pawlikowski, der jetzige Fürstbischof in Graz.

Die grosse Idee des Canisiuswerkes war eigentlich die: Im Zeitalter schwersten Priester mangels sollte Armut kein Hindernis sein, Priester zu werden. Wenn die Reichen vom Priesterberufe in der Neuzeit fernbleiben — die Apostel des Herrn waren auch arme Leute! In der Wiener Erzdiözese nahm seit Jahren der Zuzpruch zum Priesterstand auch von Seite des Bauernstandes ab; dafür stieg die Zahl der Kandidaten aus den Beamten und Arbeiterkreisen. Auch steigt die Zahl der aus den Wiener Mittelschulen Kommenden.

So waren Mosers häufigste Besuche Buben von neun Jahren aufwärts, Gymnasiasten, dann Theologiestunden bis zu den Diakonen, die unmittelbar vor der Priesterweihe standen. Manche Absolventen der Gymnasien, die inmitten der Grossstadt Wien aufgewachsen, entschieden sich trotz der ungünstigen Umgebung für den Priesterberuf. Sogar Solche gab es, die nach dem Besuch eines Realgymnasiums oder gar einer Realschule diesen hehren Stand wählten. Und wie viele mussten in den Jahren der Mittelschule das bittere Brot des Stundengebens essen, um an ihr hohes Ziel zu gelangen! Wie glücklich hatten es da jene, denen es vergönnt war, durch das fürsorgliche Eingreifen des Canisiuswerkes sich entweder im Diözesanseminar ihr trautes Heim zu sichern, oder in das Konvikt in Ober St. Veit zu kommen, wo sie unberührt von der Sorge um das tägliche Brot und ohne Verdüsterung der Seele durch trübe soziale Verhältnisse den Studien obliegen konnten! Man kritisierte aber oft die Seminarerziehung; sie mache die Theologen und angehenden Geistlichen weltfremd. Treffend schrieb demgegenüber der verdiente Wiener Schulmann Prälat Wolny: „Weltfremd, was will das sagen? Dem Tand und falschen Zauber und der vergifteten Atmosphäre des modernen Lebens, dem Theater, Kino, Variété und der Bar, dem Nachtleben und vielen anderen dieser Art abhold sein: ist dieser Weltfremdheit auch nur eine Träne nachzuweinen?“ Monsignore Sykora fügt diesen Worten bei: „Das praktische Kennenlernen der Welt bringt leider nur zu oft ein Beflecktwerden durch die Welt zustande, und da sind 'weltfremde', aber unverdor bene

Seminaristen der Kirche lieber als solche, die die Welt kennengelernt haben, um den Preis ihrer Unschuld. Freilich ist das allerbeste Knabenseminar ein erkatholisches Elternhaus.“

So hat Josef Moser als Förderer der Priesteramtskandidaten in dem gefährdeten Wien Katholische Aktion geleistet, lange bevor sie von Rom aus feierlichst gewünscht und verkündet ward. Er war eben ein ganzer Katholik, ein Seelsorger im Laienstand, der wie kaum ein „Zweiter Seite an Seite mit der Geistlichkeit für die Sache Gottes wirkte.“ Manche kritisierten, Moser sei zu autokratisch. Allerdings, er hatte seinen eigenen Willen, er beherzigte das Wort des alten Homer: „Nichts Gutes ist die Vielherrschaft; einer soll Gebieter sein!“ Aber darum kam man im Canisiuswerk auch zu glänzenden Erfolgen. Vertrauensvoll und gerne liessen sich alle jene Geistlichen und Laien von diesem „Autokraten“ leiten, die nicht geleitet waren von Empfindlichkeit oder auch von eigener Autokratie! Moser hat uns allen gezeigt, dass und wie ein Laie sich apostolisch betätigen kann. „Er hat,“ so schliesst Msgr. Ottokar Sykora seine prächtige Biographie Mosers, der wir diese Ausführungen entnahmen, „gezeigt, dass auch dem Laien, beileibe nicht nur den Geistlichen, die Religion die Hauptsache sein kann und sein soll. Er war und er bleibt ein Heros der 'Katholischen Aktion' im Sinne Pius XI., eine Gestalt, auf die das katholische Wien mit Stolz blickt. Priester und Laien können von ihm lernen.“

DR. JOHANN FURGER,
Kalksburg b. Wien.

Als Zeugnis für wiederholte Versuche, die katholische Jungmannschaft deutscher Abstammung in unserem Lande zu organisieren, mag der Hinweis auf die am Pfingstsonntag abends im Jahre 1893 veranstaltete Massenversammlung der katholischen Jünglingsvereine St. Louis dienen. Sie wurde abgehalten in der „Kl. Ausstellungshalle“, und zwar in der Absicht, weitere Veranstaltungen folgen zu lassen. Den Vorsitz führte, wie der „Herold d. Glaubens“ in seiner Ausgabe vom 23. Mai genannten Jahres berichtet, Generalvikar Muehlsiepen. Unter den anwesenden Priestern befand sich ausserdem der bekannte geistliche Schriftsteller Vater Faerber. Festredner waren der Franziskaner-Provinzial Michael Richardt, Pfarrer Brockmeier, und zwei junge Laien, die Hrn. Jos. A. Wangler u. Nic. Legrande. Die Schlussrede hielt der Präsident des C. V., H. J. Spaunhorst. Die Vorbereitungen für die, wie es scheint erfolgreiche Versammlung, lagen in den Händen eines Ausschusses; an dessen Spitze stand Hr. John Rehme, der seither als Präsident der Kath. Union von Missouri in weiteren Kreisen bekannt wurde.

Aus Central-Verein und Central-Stelle.

Die gesamte wirtschaftliche Reform muss sich die Erhaltung und Hebung des Mittelstandes und die Bekämpfung der materiellen und ethischen Ursachen der Proletarisierung zahlreicher Menschen und damit das allmähliche Verschwinden des Proletariates selbst zur Aufgabe machen. Dadurch werden dann auch der grossen Mehrzahl der Menschen mehr wirtschaftliche Mittel zugeführt; diese werden, wie der gegenwärtige Ausdruck lautet, kaufkräftiger gemacht und die Möglichkeit erlangen vom Mittel- und Kleinhandel wieder ihre Lebensbedürfnisse zu beziehen, während sie sich jetzt durch ihre eigene Not gezwungen sehen, an andere Mittel und Wege zu denken.

P. Jos. Biederlack, S.J., (1913).

Die Quellen des Rebellentums der Jugend.

Heute jammert alles über die Entartung der Jugend. Als ob deren Rebellentum gegen Autorität, Sittlichkeit und Sitte einen anderen Ursprung hätte als in den falschen Grundsätzen des 18. und 19. Jahrhunderts, die so triumphierend durch die Welt schritten, Christentum und Kirche verhöhrend!

Wie klar sahen tiefblickende, vom Zeitgeist nicht angesteckte Männer bereits im 18. Jahrhundert voraus, wohin die neue Philosophie führen würde. Jüngst fielen uns die "Morgen- und Abend-Fastenpredigten" eines hervorragenden Kanzelredners Portugals, Manoel de Macedo Pereira de Vasconcellos, in die Hände. Im Anfange des 18. Jahrhunderts geboren, musste er die Zeit eines Pombal und der Verfolgung der Kirche durch ihn erleben. Nun gehörte Macedo Pereira zu deren treuen Dienern, die durch ihren Einfluss das über die Kirche gekommene Leiden zu bekämpfen bestrebt waren, während viele andere an ihr zu Verrätern wurden. Diesen ruft er nun bei einer Gelegenheit zu:

„Die ihr euch mit Unrecht Weltweise nennt, die ihr, undankbar für die Milch, womit euch die Kirche mütterlich genährt, ihr einfaches Kleid mit giftigem Zahn zerreisst, — sucht andere Gegenden, um eure verderbbringenden Grundsätze auszustreuen, die eure Ungebundenheit hegen. Wir müssen, als Seelenhirten, die uns anvertraute Herde führen, sie auf die Pfade der Gerechtigkeit leiten, seien sie auch rau und steil; wir müssen zwar das Unkraut ausrotten, damit es den Weizen nicht ersticke; allein unsere Weisheit darf nicht, gleich jener täuschenden Weisheit der Welt, eitel machen; wir müssen, das Falsche vom Wahren sorgsam sondernd, stets bereit sein, die Irrtümer zurückzudrängen, welche eine Wolke von sog. Philosophen, die sich im Norden (England u. Frankreich) erhoben, verbreitet hat, um die schwache, unerfahrene Jugend mit ihrem Wetterleuchten zu blenden; — eine Wolke von 'Erleuchteten', welche die Geheimnisse der hl.

kathol. Religion verunglimpfen, blos weil sie dieselben mit ihrem Verstande nicht zu erfassen vermögen.“

Der sog. "Erleuchteten" gibt es auch heute noch mehr als genug. Sie haben nun begonnen, die Schlussfolgerungen aus den falschen philosophischen Lehren des 18. und 19. Jahrhunderts zu ziehen; sie haben ernst gemacht vor allem mit dem Naturalismus und der Emanzipation des Fleisches. Der Gott der Deisten hat ihnen überhaupt nichts mehr zu sagen, der selbstherrliche Mensch macht sich sein Gesetz, und daher u. a. die weitverbreitete Anerkennung der fakultativen Sterilität, Verteidigung der Ehescheidung, und was aus solchen Lehren des weiteren folgt, Verachtung jeder menschlichen Autorität, Unbotmässigkeit der Jugend. Begründet in der Verachtung der Autorität Gottes, seiner Gebote, der Kirche Jesu Christi! Und noch haben wir das Ende dieser Dinge nicht erreicht. Einer der nächsten Päpste wird möglicherweise die Gläubigen auffordern zu weinen über das Schicksal der christlichen Welt, wie der göttl. Heiland die Frauen Jerusalems aufforderte zu weinen über das Schicksal dieser Stadt!

K.

Alte Zeitungen und Zeitschriften gehören in Bibliotheken.

Der Erhaltung und Aufbewahrung von Zeitungen und Zeitschriften wird auch heute noch nicht die ihnen gebührende Aufmerksamkeit und Sorgfalt gewidmet. Und doch handelt es sich um Geschichtsquellen, deren Wert immer mehr erkannt wird. Die C. St. war redlich bemüht, nachdem die Gründung einer Bibliothek einmal beschlossen war, auch deutsch-amerikanische Druckwerke periodischer Art zu sammeln, in der Absicht, sie der Forschung zu erhalten und ihr zugänglich zu machen.

Es ist uns auch gelungen, manch wertvolle Zeitungs- und Zeitschriftenserien aufzutreiben, von andern Journalen wenigstens einzelne Jahrgänge zu erlangen, oder doch einzelne Ausgaben. Aber es gibt noch mehr, was wir nicht besitzen. Daher möchten wir diese Aufgabe der Bibliothek des C. V., deutsch-amerikanische Zeitungen und Zeitschriften zu sammeln, unsern Mitgliedern nochmals in Erinnerung bringen. Wir sind überzeugt, dass hier und dort in Familien und Pfarrhäusern noch mancher Band sich befindet, der in unserer Bibliothek eine empfindliche Lücke auszufüllen vermöchte.

„Bücher," erklärte einmal Josef Görres, der grosse Vorkämpfer der katholischen Sache Deutschlands vor hundert Jahren, „soll man soviel wie möglich sammeln," d. h. in Bibliotheken, wo sie am besten der Wissenschaft und der Verbreitung der Kenntnisse zu dienen vermögen. Möchte man doch diese Mahnung des „alten Löwen," wie seine Zeitgenossen Görres nannten, stets eingedenk sein, und jedes Buch,

1) Loc. cit. Aus der portugiesischen Urschrift übersetzt von Dr. Franz Joseph Schermer. Regensburg, 1842, p. ix and x.

das seine Dienste geleistet hat, einer Bibliothek zur Aufbewahrung übergeben. Nichts sollte vernachlässigt oder zerstört werden. Der Einzelne ist nur selten in der Lage, zu erkennen ob eine Schrift, ein Buch, wert ist, erhalten zu werden. Selbst der erfahrenste Bibliothekar muss sich hüten, ein Druckwerk als Makulatur zu behandeln und der Vernichtung zu übergeben. Was er heute zerstören möchte, mag übermorgen bereits, oder vielleicht übers Jahr, und wenn nicht dann, sodann in 10 oder 20 Jahren, eifrig gesucht werden.

Wir wiederholen daher die Bitte, der C. St. sowohl für die eigene Bibliothek, als auch zur Verwendung für Missionare etc., etc., alle entbehrlichen Bücher (darunter auch alte deutsch-amerikanische Schulbücher), besonders aber Flugschriften, Einblattdrucke, Zeitungen und Zeitschriften, zu überweisen. Die Bibliothek des C. V. besitzt heute bereits einen Umfang und einen Wert, die deren dauernden Bestand auch für die Zukunft gewährleisten. Vor allem möchten wir die hochw. Geistlichkeit ersuchen, ihre Bibliotheken der C. St. testamentarisch zu hinterlassen.

Aus unserer Missionspost.

Seit Einführung der Centralheizung giebt es ja nur mehr wenige Oefen; daher darf man wohl nicht mehr von Leuten sprechen, die hinter dem Ofen sitzen und Hölzlein spitzen. Was so viel heisst als gemütlich in den Tag hineinleben, ohne sich um das Schicksal ihrer Mitmenschen zu kümmern. Und doch, wie böse sieht es nicht in der Welt aus. Da schreibt uns z. B. der Apost. Präfekt von Tingchow in China, auf einer von den Bischöfen Fukiens abgehaltenen Konferenz habe sich herausgestellt, dass 50 in dieser Provinz tätige Patres und Schwestern in der Gefangenschaft der Roten gewesen seien. Sodann fährt der Berichterstatte fort:

„Augenblicklich sind wir wieder in einer sehr misslichen Lage, denn vor gut einem Monat, am 26. Juni, haben die Banditen unsern guten P. Ludwig Paly in die Berge verschleppt. Er kam zu mir und bat um die Erlaubnis, in der Gegend von Lankiatu, wo zahlreiche Christen sind, die seit 4 Jahren bereits unter der Schreckensherrschaft der Roten gestanden hatten und treu geblieben waren, administrieren zu dürfen, denn die armen Leute hatten schon 4 Jahre keinen Priester mehr gesehen. Weil die Gelegenheit recht günstig schien infolge des vielen weissen Militärs, das eingerückt war, gab ich gerne die Erlaubnis. Acht Tage darauf, als sich viele Christen abends um ihn versammelt hatten, drangen Banditen ein, verlangten sofort sein Geld. Er habe keins; dann müssten sie ihn erschiessen! Tut's! Dann sollte er ihnen einen Check ausstellen. Er weigerte sich. Darauf schleppten sie ihn weg. Am andern Abend schoben die Banditen einen Zettel unter die Haustür und verlangten \$50,000. Die Kerle waren erkannt, gehörten zur sog. Mingtoan oder Volkswehr, ein Trupp, der früher rot war, aber seit 2 Jahren weiss geworden und nun das Volk behütet. Sie drohten der christlichen Familie, wenn sie ein Wort verlauten liessen, müssten sie alle sterben. Trotzdem habe ich Himmel und Erde in Bewegung gesetzt, um den Pater zu befreien, aber bisher nichts er-

reicht. Seit der Gefangennahme haben wir nichts mehr von oder über den Pater gehört. Sollte er noch am Leben sein, dann wird er bei seiner schwachen Gesundheit viel zu leiden haben. Hat man ihn aber getötet, dann ist er wirklich ein Märtyrer seines Seeleneifers geworden. Schon zweimal vorher hat er in ganz verzweifelter Situationen gegessen, wurde aber glücklich gerettet.“

Wird man es uns verübeln, wenn wir angesichts solcher Gefahren und solchen Glaubens-eifers unsere Mitglieder immer wieder ersuchen, der Missionare nicht vergessen zu wollen? Doch wir wollen uns auf den genannten Apost. Präfekten berufen, der am Schluss seines Schreibens bemerkt:

„Bitte gedenken Sie bei Gelegenheit mal wieder unser. Ich weiss zur Genüge, dass es im amerikanischen Paradies nicht mehr so gut aussieht, dass das arme Volk sehr zu leiden hat. Darum wage ich auch nicht so recht dringend zu bitten. Wenn es aber möglich sein sollte, wäre ich Ihnen sehr dankbar, wenn Sie von bekannten Priestern uns Messintentionen besorgen könnten, dass wir schliesslich nicht auch noch ums tägliche Brot sorgen müssen.“

* * *

Nach mehr als zweimonatiger Reise traf das am 6. Juni datierte Schreiben der ehrw. Sr. Maria Ignatia aus Neu-Guinea in der C. St. ein. Was sie uns schreibt, ist charakteristisch für die Nöten der Missionare auf den Inseln der fernen Süd-See:

„Gestern habe ich Ihren werten Brief erhalten und beim Öffnen desselben konnte ich nicht umhin, bei mir zu denken: 'Wo die Not am grössten ist Gottes Hilf' am nächsten.' Wir waren wirklich in einer hoffnungslosen Lage. Vorgestern kam die mit der Aufsicht über die Pflanzung beauftragte Schwester ganz trostlos nach Hause, weil die Schweine die angepflanzten Süsskartoffeln, die in ein bis zwei Monaten reif gewesen sein würden, vollständig umgewühlt hatten. Es war unsere letzte Hoffnung. Gegenwärtig müssen wir uns sehr mühsam durchschlagen, aber wir geben uns der Erwartung hin, es werde in einem Monat besser gehen. Nun ist auch diese Hoffnung zu nichts geworden. Was werden wir anfangen, fragten wir uns: die armen Waisen fortschicken, aber wohin? Nein, der lb. Gott hat uns noch immer geholfen und wird uns auch diesmal helfen. Das war der Gegenstand unserer Unterhaltungen, als gestern Ihr lieber Brief, wie ein Glückstern, zu uns gelangte.

„Wir werden für das uns überwiesene Geld Reis bestellen und auch von den Eingeborenen Nahrungsmittel kaufen, besonders Sago, wie sie ihn von der Palme zubereiten. Ein grosses Paket davon, das für zwei bis drei Frühstücke, und zwar für die ganze Bande, ausreicht, kostet nur einen Schilling. Gewiss keine teure Mahlzeit, doch haben wir den Schilling nicht oft. Für die ganz Kleinen werden wir dann auch etwas condensed milk bestellen. Dann wird allen geholfen sein, und uns Schwestern werden so die grossen Sorgen eine zeitlang erleichtert werden.“

Die Pflanzung der Schwestern ist mit einem Drahtzaun umgeben, für dessen Beschaffung die C. St. vor mehreren Jahren die Mittel gewährte. Doch in dem nassen, tropischen Klima halten Zäune nicht lange, und so gelingt es den gefräßigen Schweinen das Hindernis zu durchbrechen. Unsere Farmer können davon ebenfalls ein Lied singen.

Miszellen.

Von höchstgestellter kirchlicher Seite in Deutschland schreibt man der C. St.:

„Ich weiss, wie lebhaft Sie den deutschen Interessenkreis von Nordamerika für die kirchlich-kulturellen Arbeiten Deutschlands zu interessieren wissen; uns im deutschen Heimatlande ist diese seelische Verbundenheit ausserordentlich wertvoll.“

In der Absicht, dem Philadelphier Kolping Verein die Möglichkeit zu gewähren, ein gewisses von der Leitung in Aussicht genommenes Heim zu beziehen, beschloss der Volksverein Philadelphia aus seinen Fonds den Gesellen \$400 vorzustrecken. Infolgedessen war es diesen möglich, in ein ansehnliches und für ihre Zwecke geeignetes Haus einzuziehen, das am 9. August von Rev. P. Leo Ebert, O.S.A., feierlich eingeweiht wurde.

Bekanntlich ist auch der einst vielgepriesene Volksverein für das katholische Deutschland, dessen Centralstelle sich zu München-Gladbach befand, aufgelöst worden. Charakteristisch für die heutige Lage der Dinge in Deutschland ist der Umstand, dass die Anzeige, der erwähnten Auflösung wegen unser „Central-Blatt“ nicht mehr an die Bibliothek des Vereins schicken zu wollen, von einem Sonderbeauftragten des Polizeipräsidenten gezeichnet war. Die moderne Demokratie, die vor hundert Jahren wie ein Sturmwind durch die Welt fegte, ist doch erschreckend rasch abgeflaut und in ihr Gegenteil umgeschlagen.

Kurz vor Abschluss seines achtzigsten Lebensjahres schied in Brooklyn, N. Y., Hr. John Lutz, eines der eifrigsten Mitglieder des dortigen Stadtverbandes, wie auch des N. Y. Staatsverbandes, aus dem Leben. Wie man uns mitteilt, beteiligte sich der Verstorbene als Delegat an fast allen Jahresversammlungen des Staatszweiges und ausserdem an einer Anzahl Generalversammlungen des C. V. selbst.

Er genoss den Ruf eines eifrigen Mitarbeiters, der stets bereit war, unsere Bewegung selbst auf Kosten persönlicher Opfer zu befördern.

Hr. Lutz starb nach zehnmonatigem Leiden; seine sterblichen Ueberreste wurden von der St. Aloysius Kirche aus auf den Gottesacker überführt. Das Requiem sang der Brooklyner Katholische Männerchor.

Wie der Sekretär des Lechatal-Verbandes auf der im Juli abgehaltenen Quartalversammlung berichtete, haben die ihm angeschlossenen Vereine im Laufe des letzten Berichtsjahres \$32,000.27 für Kranken- und Sterbegelder und andere wohltätige Zwecke ausgegeben. Sicherlich ein Beweis, dass unsere Unterstützungs- und Versicherungsvereine nicht nur lebensfähig sind, sondern auch den Bedürfnissen des Mittelstandes entsprechen.

Auf genannter Versammlung waren 22 Gemeinden und Vereine durch insgesamt 100 Delegaten vertreten. Einen weiteren Beweis für Geist und Opferwilligkeit des Lechatal-Verbandes gewährt die Zahl der nach Pittsburgh entsandten Delegaten, die von der erwähnten, zu Haycock abgehaltenen Versammlung erwählt wurden. Es waren deren nicht weniger als vier Priester und drei Laien, unter letzteren der tätige Präsident des Verbandes, Hr. Frank Ehrlicher,

Man hat dem verstorbenen Bischof Schreiber in unserem Lande ein gutes Andenken bewahrt, wie er sich, andererseits, bis in die jüngste Zeit hinein immer wieder seines Aufenthalts in unserem Lande und seiner hiesigen Freunde erinnerte, und Briefe und Grüsse von Berlin nach Amerika gelangen liess.

In der der Schmerzhaften Mutter Gottes geweihten Kirche zu Buffalo wurde für die Seelenruhe des heimgangenen ersten Bischofs von Berlin am 12. September ein levitiertes Seelenamt gefeiert. Celebrant war Msgr. Geo. Weber, dem die hochw. Hrn. H. B. Laudenschach und Max Miller assistierten. Die Gedächtnisrede hielt hochw. P. Bernard Cohausz, S.J. Die Barmherzigen Brüder, deren erste Niederlassung in unserem Lande sich in Buffalo befindet, dürften diese Gedächtnisfeier angeregt haben. Darauf deutet die in der 'Aurora u. christ. Woche' vom ehrw. Bruder Bardo veröffentlichte Anzeige und Einladung zur Beteiligung daran hin.

Bischof Christian Schreiber wird in der Kirchengeschichte Deutschlands vor allem weiterleben als erster nachreformatorischer Bischof von Meissen und als erster Bischof von Berlin.

Mit Freuden sehe ich aus dem am Rande Ihres Briefbogen gedruckten sozialen Programms, welch herrliches Ziel der C. V. sich gestellt hat, wie es auch im „Central-Blatt“, für dessen Zusendung ich wiederum herzlich danken möchte, dargelegt wird. Gerade jetzt, in diesen trüben Zeiten, ist die Kath. Aktion mehr als je vonnöten. Vor allem aber Männer und Frauen, die mannhaft für unsere hl. Religion in die Schranken treten. Zu dieser Arbeit aber braucht es Gottes Segen, und den wünsche ich von Herzen und um den will ich beten.

THOMAS SPREITER, O.S.B.

Bischof,
Mission Inkamana, Natal.

Das beste Rezept gegen Krise wie Revolution, gegen die Exzesse des Kapitalismus wie gegen die mächtig vordringende rote Welle ist und bleibt Selbstheiligung. Sie ist das Fundament der Eroberung der Welt für Christus, das Fischernetz der Seelenfänger, der Magnet der Heiligen. In dem Mass, in welchem es Heilige geben wird, wird die Welt katholischer werden. Denn jeder redlich zur Höhe Strebende erweckt das Wohlgefallen des höchsten Lenkers aller Dinge, ruft Gnaden nicht nur auf sich, sondern auf die ganze Weltkirche herab, ist die eindringlichste aller Predigten für die Umwelt.

EDGAR SCHORR-LAFORET